MODERN CHURCH BROTHERHOODS

WILLIAM B. PATTERSON

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Modern Church Brotherhoods

A Survey of the Practical Activities of the Churchmen's Clubs and Brotherhoods

By

WILLIAM B. PATTERSON

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To Those Virile,
Stalwart, Consecrated, Christian Men,
The Secretaries of All of the Church Brotherhoods,
Who Have the Clear-Eyed Vision of Heroic, Manly and
Opportune Service in the Cause of Christ and of His Church;
And To
All Those Noble Men of Other Faith,
Who are Laboring Zealously and Indefatigably for the
Establishment and Development of the Kingdom of God
Among the Men of This Day and Generation—
This Volume is Affectionately Dedicated
By Their Co-Worker,
The Author

CHRONOLOGY OF THE BROTHERHOODS

*1833	Society of St. Vincent de Paul. (Roman Catholic.)
1883	Brotherhood of St. Andrew. (Protestant Episcopal.)
1888	Brotherhood of Andrew and Philip. (Interdenominational.)
1890	Wesley Brotherhood. (Methodist Episcopal.)
1896	Brotherhood of St. Paul. (Methodist Episcopal.)
1905	Men's League. (United Presbyterian.)
1906	Presbyterian Brotherhood.
1907	Baptist Brotherhood.
†1908	Methodist Brotherhood.
1908	Congregational Brotherhood.
1908	League of Universalist Laymen.
1908	Brotherhood of Disciples of Christ.
1908	Brotherhood of Southern Presbyterian Church.
1909	Lutheran Brotherhood.
1909	Otterbein Brotherhood. (United Brethren.)
1909	League of Unitarian Laymen.
1874	Young Men's Hebrew Association Movement.

* First organized in the United States in 1846.
† Consolidation of the Wesley and St. Paul Brotherhoods.

INTRODUCTION

THE Brotherhood Movement in the modern church is too young to warrant a history. The writer of this book disclaims the historian's intent. But a record of events and a survey of the fast broadening field are timely and pertinent. These will be found within these pages prepared with painstaking care, and presented in form and style worthy of their high import. Only a trained mind can collate contemporary facts with accuracy and fulness. No mere novice is equal to the task of photographing without blur a movement while it is still moving. Mr. Patterson has the powers of observation of an experienced journalist. For a long period his critical study of the church was from a viewpoint outside it—that of the man of the world. Now for many glad years he has given himself with devotion to constructive service as Secretary of the Brotherhood of one of the large denominations. He brings to his task an ample equipment.

Zeal in a new enterprise is not unlikely to dull remembrance of past achievement. The striking response which everywhere the Christian conscience is giving to the appeal of social and industrial need may easily obscure for the time the mighty movements for human welfare in earlier crises. The devotion of men, in individual and associated service to the Kingdom and the King, is no device or discovery of the twen-

tieth century. It adds to the force of the statement and discussion in this book to remember that in fact and in the author's own view the Brotherhood Movement is but the new experience in a new age of the heart purpose of the Church of Christ which has, since Pentecost, sought ever the best ways of human service and, in the main, has not failed to find them.

The recognition of the spirit of the Men's Movement as one with the essential principles of the church from the beginning, underlies the author's view of its mission. Without apology or equivocation he holds to that conception of the church's place in the world which involves the widest social ministry, but with equal conviction he pleads for that individual consecration which alone can supply the vital forces for any social program. He shows no drift away from a true evangelism, but in the Brotherhood Movement he finds channels and agencies by which it becomes effective through fresh methods in a new and extended field.

To the busy, ardent men now at work in the various organizations of the Men's Movement, Mr. Patterson's book will be an inspiration and a re-enforcement. It will bring them information and suggestion and, quite likely, surprise—surprise that the Movement ranges so far, that its practical service is so varied, that it has been accepted with such candor and gratitude by the consciousness and the formal legislation of the several denominations as an integral part of their organized work. Large place is given to the things which have been done and may be done. Out of the material here gathered it will be possible for

even an unskilled hand to build a program for brotherhood work.

Yet in this book Mr. Patterson has given us no mere catalogue of methods; it is not simply a brotherhood handbook. Rather is it a transcript of a wonderful page of the volume of human life upon which God is still writing His purposes for the world in the aspirations and deeds of His workmen; in which He is showing not only that Brotherhood is the church's business but, as well, the chosen ways in which that vital business can best be transacted.

FRANK MASON NORTH.

New York City.

AUTHOR'S FOREWORD

It is not the purpose of the author to treat here specifically of the philosophy of the Lay Brotherhood Movement in the churches, nor to give over these pages to a psychological study of Men in relation to Religion, the Church and the Kingdom. Nor will any attempt be made to portray men's work in and for the church and the kingdom from the viewpoint of the theologian or the ecclesiastic. Moreover, it is not purposed that credal slant or denominational leaning shall obtrude in what is set forth.

This volume concerns itself specifically with the Brotherhood in Action, not in theory. Here platitudes give way to practicability.

It is intended to show definitely just what these newly-aroused masculine forces, nucleating about the men of the church but extending to and embracing in growing measure the sympathetic men who are without the church, have done, are doing, and have immediately in projection.

The function of the author partakes somewhat of that of the historian, the chronicler and the observer, in that he shall arrange and set in order facts that are of record, many of which relate to the genesis of the modern organized movement of church men; and shall also present briefly some points of view which he has gained through experience in the conduct of

secretarial work for one of the general movements here presented.

The author has found it to be both impracticable and inexpedient to give more than occasional credit for some of the material which he has used. This is especially the case in surveying and recording the work which has been done by the denominational movements. It may be stated that all of the general brotherhoods aim at the same mark, have in view the same purpose—seek, as it were, a single goal; and that in large degree their plans and methods are identical, the principal distinction being in the quality of aggressiveness and the measure of intelligent direction given to the working out of their respective plans. Therefore, let it be understood that the striking instances of work which are chronicled, of methods which have been followed and of plans successfully executed, are typical of such activity in most, if not all, of the organizations.

The author would acknowledge his indebtedness to the Brotherhood press—that newer enginery of godly service which puts man's work in a man's way—for the matter which he has used from its pages: *St. Andrew's Cross, The Brotherhood Star, The Men's Record, The Brotherhood, Christian Men, The Presbyterian Brotherhood, The Brotherhood Era, Methodist Men.*

The Brotherhood Movement has not found its full field of service, nor has it achieved its final form; its "history," therefore, cannot now be written. In this compilation of the Acts of the Apostles of the Twentieth Century the author barely makes an ap-

proach towards the creating of a Brotherhood bibliography.

It is the author's hope that this volume may serve (1) to bring the church to a more just appreciation of the Men's Movement; (2) to direct the attention of men who are in the groove of so-called respectable Christian inertia to the worth-whileness of man-service for God; (3) to quicken the almost moribund power of initiative in the man in the local church and suggest a channel for its utilization, and (4) to furnish a tool of which the man in the harness may avail himself.

WILLIAM B. PATTERSON.

Maplewood, New Jersey.

CONTENTS

SECTION I

The Church Brotherhood Movement

		PAGE
I.	The Brotherhood's Origin and Development	17
II.	What Is the Modern Brotherhood?	25
III.	The Mission of the Brotherhood	28
IV.	The Field of the Brotherhood	33

SECTION II

Denominational Brotherhoods

I.	Their Distinctive Character	41
II.	Brotherhood of St. Andrew, Protestant Episcopal	43
III.	Brotherhood of Andrew and Philip, Interdenominational	50
IV.	Methodist Brotherhood	53
V.	Men's League, United Presbyterian	60
VI.	Presbyterian Brotherhood	63
VII.	Baptist Brotherhood	69
VIII.	Congregational Brotherhood	74
IX.	National League of Universalist Laymen	79
X.	Brotherhood of Disciples of Christ	80
XI.	Lutheran Brotherhood	83
XII.	Otterbein Brotherhood, United Brethren in Christ	87
XIII.	National League of Unitarian Laymen	90
XIV.	Brotherhood of Southern Presbyterian Church	93
XV.	Society of St. Vincent de Paul, Roman Catholic	95
XVI.	Young Men's Hebrew Association	98

SECTION III

Working out the Brotherhood Idea

		PAGE
I.	Interdenominational Men's Federations	103
II.	The Local Chapter	116
III.	The Brotherhood in Action	127
IV.	Lay Evangelism	149
V.	Men's Bible Classes and the Sunday-School	156
VI.	The Sunday Evening Church Service	166
VII.	The Mid-Week Prayer-Meeting	171
VIII.	Lay Leadership and the Ministry	175
IX.	Junior Brotherhoods and Boys' Organizations	180
X.	Sex Education	185
XI.	Church and Neighborhood Clubs	188
XII.	Citizenship, Civics and Legislation	198
XIII.	Organized Labor and Industry	217
XIV.	Social Service	227

SECTION IV

Just What to Do

I. A Summary of Brotherhood Work . . . 237

II. Wide Range of Chapter Activities . . . 242

1. General Religious Work
2. Fraternal
3. Missionary
4. Educational
5. Local Church
6. Social Progress
7. Work with Boys
8. The Brotherhood Chapter

III. The British Expression of Brotherhood . . 252

I

THE CHURCH BROTHERHOOD MOVEMENT

I. The Brotherhood's Origin and Development
II. What Is the Modern Brotherhood?
III. The Mission of the Brotherhood
IV. The Field of the Brotherhood

I

THE BROTHERHOOD'S ORIGIN AND DEVELOPMENT

THERE is a sense in which the Brotherhood Movement, in so far as it concerns the marked religious activity of lay leaders, is as old as the race. Therefore, if one were to attempt an accurate historical approach to the modern men's movement, it would not be difficult to lodge its roots in the days of the Patriarchs.

The men who brought worth-while things to pass for God and the people in Old Testament times were not ecclesiastics or priests, but business men. Abraham, Isaac and Jacob were graziers, cattlemen, ranchers. Joseph, Moses, Joshua and David were statesmen, publicists, jurists, warriors. Caleb, Gideon, Samuel, Isaiah, and all but one, perhaps, of the Prophets, were men of affairs and not priests. Then, too, it is related that Saul had his "band of men whose hearts God had touched," and it would likely be developed by the brotherhood historian that in it was the very first organized lay brotherhood.

It is true, albeit trite, that original Christianity, as to its Founder, its chief agents and its larger channels of expression and propagation, was masculine; just as it is true that the original apostles were not clerics, but laborers and tradesmen.

The first brotherhood of Christian days was that which followed Pentecost, and to the early Christians brotherhood meant a community of goods and possessions. The communistic conception was theirs. To the immediate disciples brotherhood had meant the magnetism, the contagion, of a great Personality—the adumbration of the Divine Character.

From the Brotherhood of Believers sprang the Christian Church as an organized body. Subjected to persecution, its leaders sought the desert places and the fastnesses of the mountains; and brotherhood then was conceived as monasticism. From these monastic brotherhoods, originally both of laymen and clerics, the distinctly clerical brotherhoods were evolved, recruits coming from the ranks of the *catechumens*. The monastic brotherhoods were in the world, but *not of the world.*

Another early expression of brotherhood was given by the Crusaders, and to them it meant simply the rescue and protection of the tomb of the Master—and at the futile cost of thousands of child lives.

The seeds of the modern lay brotherhood were sown in the Reformation, when brotherhood was conceived in terms of liberty, democracy and fraternity. The gospel was given a social interpretation and emphasis such as had not been given since the earliest days of the church. Brotherhood then became a new word—one of universal reach. It was no longer a mere idiom in the language of the ecclesiastic.

Just where was formed the first organized brotherhood of lay churchmen, approaching in method and expression that of the modern movement, is alto-

gether a matter of speculation. There are traces of numerous clerical orders in the early history of the Anglican Church, and of several in which the membership appears to have been both clerical and lay. But these orders were distinctively ecclesiastical; they were the more modern types of mediæval monasticism.

Apparently, the only authentic record of pioneer organized lay activity is that which developed in the Scottish Highlands, about the year 1650, among the Covenanters. John Balmuto, a layman, grouped about him godly men who travelled about and evangelized; rendering service of mercy and help, and concerning themselves both with the bodies and the souls of those among whom they ministered. But in the terms of to-day they were simply travelling lay preachers, and not distinctly brotherhood men.

The founders of the great denominations undoubtedly thought of Christianity as involving service of a more or less comprehensive nature, which should bring into action all of the forces of the organized church. But the emphasis was placed upon the salvation to life in another world of the individual, *per se,* with little or no regard, seemingly, to the potentialities of the individual, as a lay unit, for the Christianizing and regenerating of society. That is to say, the ministerial function was the exclusive prerogative of the ecclesiastic. Lay initiative in religious work, except in rare instances, was neither engendered or encouraged.

That which we know to-day as Social Service, or the application of the gospel to society, *en bloc,* as

well as to the individual, was most likely first expressed in practical terms by the Wesleys and Whitefield. The prototype of the lay brotherhood of modern times was unquestionably that society of college men, the Holy Club, founded by Charles Wesley and Whitefield, among the students at Oxford University, and later developed by John Wesley. In fact, the fruitage of the Oxford Men's Club was the Wesleyan, or Methodist Church.

It is likely that John Wesley, in the early days of his work, had the communistic idea, but that later, as this idea grew and the work expanded, he visioned "the whole world" as his field. From the beginning he sought to give a four-square interpretation to the two-fold commandment of love and service to God and man. His application of the gospel was no less to the individual than to society. He emphasized service to man as a concomitant of love to God. He developed the "lay preacher," the lay worker and the lay leader, and he utilized them in all fields of religious activity. This, in itself, made not only for the organization of men's leagues, but for the larger and more extensive groupings both of men and women into "societies" from which the local church was evolved.

Local Oxford clubs, variously named, were organized from time to time in Wesleyan and Methodist churches, but apart from the expansion of the lay leadership, and its employment in sub-pastoral work especially in England,—where to-day three-fourths of the sermons preached in Wesleyan churches are by laymen—Methodism did not encourage the formation

of a church-wide brotherhood, exclusively of men, as a general connectional society, until the movement had taken firm hold in nearly all of the other great denominations.

The lay brotherhood in the Roman Catholic Church was also organized, originally, among college men. Frederic Ozanam, the editor of a newspaper in Paris, had as companions in his office one evening in May, 1833, nine young men, students at the different universities. They had been obliged to listen to the taunts of the "St. Simonians" who, answering the defence which the students made of Christianity, made the retort, "Show us your works." So deep was the impression made upon the students that they organized, at the suggestion and under the direction of M. Ozanam, the Society of St. Vincent de Paul, through which they "would apply themselves, not with discussions, but with good works, and thus oppose a practical denial to the reproach of the St. Simonians." The society was first organized in the United States in 1846.

Pre-eminently the original brotherhood man of Protestant Christianity of modern times, the pioneer in and father of "men's work for men"—in which he was occupied up to the time of his death—was the late James L. Houghteling, a banker, of Chicago. In November, of 1883, twelve young men, who formed a Bible class in St. James Protestant Episcopal Church, Chicago, under the leadership of Mr. Houghteling, organized themselves into a parochial guild, and agreed to follow the example set by St. Andrew in bringing St. Peter into a personal acquaintance with

Christ. Two rules were adopted; of (1) prayer and (2) service. Thus started the Brotherhood of St. Andrew, which has rendered over a quarter-century of continuous service, and which has been extended into every branch of the Anglican communion.

The next great brotherhood organization likewise had its nucleus in a men's Bible class, and its origin in a "pastoral necessity." In May, 1888, the Rev. Dr. Rufus W. Miller, then associate pastor of the Second Reformed Church, of Reading, Pa., formed the Brotherhood of Andrew and Philip for parish work. It adopted rules similar to those of the Brotherhood of St. Andrew, and the organization grew into such proportions in a few years that it became an interdenominational men's movement, with branches in about twenty of the denominations.

The organized movement in the Methodist Episcopal Church started in 1875, when the late Rev. Dr. Amos B. Kendig grouped the men of his church at Charlestown, Mass., and formed the Mizpah Brotherhood. This organization attained to some degree of prominence, but the grouping of the men never extended much beyond the Methodist churches in adjacent territory. In 1890 the Rev. Dr. (since Bishop) Thomas B. Neely, then pastor of a church in Philadelphia, organized his men into a Wesley Brotherhood, and this movement began to find lodgment in Methodist churches of the East, finally developing into a general church brotherhood. The Mizpah Brotherhood consolidated with the Wesley in 1898. Meanwhile, a sectional group in the West became known as the Charles Wesley Brotherhood. It came into the Wesley feder-

ation in 1907. In 1896 the Rev. Dr. Frederick D. Leete, then pastor of the church at Little Falls, N. Y., set in operation as a general church society the Brotherhood of St. Paul, which was composed originally of the men of his church and parish, and which, like the Wesley Brotherhood, became church-wide in its operations. A movement to unify brotherhood work in the church was started, and the representatives of the two general brotherhoods met at Buffalo in March, 1908, and effected consolidation, thus forming The Methodist Brotherhood, which was given official standing at the quadrennial session, two months later, of the General Conference.

In 1905 the Men's League of the United Presbyterian Church was formed, and a year later the brotherhood sentiment in the Presbyterian Church crystallized and The Presbyterian Brotherhood was organized at a great and enthusiastic meeting of men, from all parts of the country, at Indianapolis.

The same year, 1906, saw the launching of the interdenominational Laymen's Missionary Movement, and in 1907 the Baptists (of the Northern Convention) set in motion their denominational men's society.

In April, 1908, the Congregational Brotherhood was inaugurated at a stirring convention at Detroit, Mich., where there assembled men of the denomination from all sections of the United States.

Then followed, in order, the establishing of the other strong men's societies of the different churches, viz., 1908, League of Universalist Laymen; 1908, Brotherhood of Disciples of Christ; 1908, Southern Presbyterian Brotherhood; 1909, Lutheran Brother-

hood; 1909, Otterbein Brotherhood of the United Brethren Church; 1909, League of Unitarian Laymen.

The first Young Men's Hebrew Association was incorporated in New York in 1874.

II

WHAT IS THE MODERN BROTHERHOOD?

THE modern lay brotherhood of the churches is a movement indicated of God. It has come in response to the longing of men to render larger and more efficient service in the cause of Christ. This longing is the immediate manifestation of a truer and an approximately correct understanding of the content of the gospel message by the average man of the church.

In contrast, it may be noted that—

The churchman of yesterday viewed a creed; the churchman of to-day visions a kingdom. The brotherhood of olden times was remedial; that of to-day is preventive. One was after the fact; the other is before the fact. One emphasized rescue; the other emphasizes prevention. One dealt with results; the other deals with causes. One was concerned about the unit; the other concerns itself with that *and* the aggregate. One treated as the *summum bonum* the life to come; the other lays stress upon the establishing and maintaining here of right relations with God and man *in order to* a realization of the life of the blessed in eternity. To one the church loomed large; to the other the kingdom bulks larger. With one

there is a sense in which the Church was an end; with the other it is but an instrument. One was a machine; the other is a motive power. One had to do with the text-book; the other labors in the clinic and laboratory. One was exclusive; the other is inclusive. One was negative; the other is positive. One viewed the church as a field; the other rejoices in it as a force. One maintained that the world was under the wrath and curse of God and that the fires for its destruction were already crackling; the other reads, "For God so loved the world," and views it as the object still of His love and solicitude and the scene of His perpetual presence. One was content to adapt the gospel; the other seeks to apply it in all its fulness.

The modern brotherhood believes intensely that Christ came to bring the whole world to Himself, and not a fraction or a part of it. Therefore, the great kingdoms of this world in which men move so mightily—the domains of commerce and business, the great arenas of politics and government, the vast fields of labor, the marvellous realms of science and education—all these must be reached and impressed and dominated by the spirit of Christ, else prophecy will not be fulfilled.

These kingdoms can be reached and mastered by men alone.

Specifically, the true function of the brotherhood is to "challenge every man to appreciate what is his responsibility as a Christian and then quicken him to fulfil that obligation."

Its key-words are: "As to its character, organized; as to its agents, masculine; as to its spirit, Christian; as to its place and connection, in and through the church; as to its scope and method, universal—limited only by loyalty to Jesus Christ."

III

THE MISSION OF THE BROTHERHOOD

THE mission of the brotherhood is, at least, of a threefold character:

(1) To develop the initiative and increase the efficiency of churchmen in all affairs that relate to religion, the church of Christ and the kingdom of God.

(2) To make the church practical, as well as inspirational, in its co-operation with all instruments and agencies for religious, moral, civic and general social betterment.

(3) To encompass the men who are not related to the church (and primarily those men who are manifestly in sympathy with it), so as to bring about their avowed conversion to Christ, their membership in, and their intelligent activity for His church.

In a word, the object of the brotherhood, its supreme purpose, its chiefest concern is, not to preach or manifest a churchliness, not to phrase or voice a new creed, nor to recite a more or less intelligible dogmatic formula of faith, but to *get men to adopt Christ's viewpoint, and to apply it to all of the relations of life.*

This is to be done through the developing of an entirely new order of preachers, known as Brotherhood

Men; who shall wear no distinctive garb and emphasize no particular denominational idiosyncrasy, but who shall carry the Spirit of Christ into the factories and the mines, the shops and the offices, the banks and the warehouses; and who shall be found in all trades, professions and pursuits, in the busy marts of the world, on country lanes and city pavements.

These preachers will not be keenly intent upon the discovery of a *celestial* kingdom of God, nor will they be especially interested in the old questions of heavenly geography. Their chief concern will be the establishment of God's kingdom here and now, and to have it take on the geographical lines of each community. Their intentness will be upon the rediscovery and extension of that kingdom in relation to New York and Chicago, to Boston and San Francisco, to all the parts of the world where soul contacts with soul.

One has said that the "supreme objective" of the brotherhood is to unite the men of the church "for larger service in the community, in the state and the world, and thus to make the church a public agency such as it never has been before."

A description of the brotherhood and its mission also is given in the figure of a bridge "between the church and the outside, over which there is traffic going both ways; going in are business methods, business standards, organization and system; going out over the bridge into business, lodge, club, politics, government, industry and philanthropy are Christian ideals, principles, practices and, greatest of all, spiritually-charged men."

There is a definite conception also of the mission of

the brotherhood as that of correlating the standards of righteousness in the church with public life; of bringing the church into relation with public questions and public need and thus of "giving scope to the activities of the church, which has been too much centralized, too introspective in its operation."

From another point of view it appears that the brotherhood has no mission of developing the church as an institution, but that "it is the function of the brotherhood to develop it as a public social force."

"The church," says another, "is not merely to care that men have the gospel preached to them, but is to organize and train them as a gospel force. . . . The church should install the elective system, and thus indicate a work for every man and find a man for every work."

Early critics of the brotherhood maintained that it was a scheme to split the church into two sections—masculine and feminine. Other critics held that the brotherhood movement implied a disparagement of the work of God's women. Still others contended that the brotherhood was "useless" in that it did not bring "into the life of the church any new aims or objects for men to work at." These criticisms, captious for the most part, were given little more than passing notice, as was also one to the effect that the brotherhood "was just another organization for the already busy pastor to be burdened with." All of the early critics seemingly ignored one of the principal reasons for brotherhood organization—that of obtaining for the men of the church and the sympa-

thetic men of the community an atmosphere in the church favorable for aggressive resolution.

No serious student of religious affairs, especially as they relate to life and action, will question the timeliness of the Brotherhood Movement. It is accordant with the twentieth-century spirit. Great problems press upon the church for solution. The old order rapidly is giving way to the new, and in the course of these quick transitions, which seem at times to involve the very fundamentals of the faith, there is constantly arising the necessity for readjustment and restatement and for a replacing of emphasis. In the working of the Divine plan this men's movement is raised up of God in order to the solution of these problems. In the broadest sense it is a movement both for conservation and reclamation.

That great agency, the Roman Catholic Church, through its chief prelate, Pius X, has declared that the imperative need of the church to-day is "more laymen"—more God-directed men in all walks of life to render Christ-service among men. Roman Catholic instrumentalities, therefore, are being worked effectively to meet this need.

Rapidly the Hebrews are stringing their Young Men's Hebrew Associations across the Continent, and even the Greek Catholics are emphasizing the necessity of lay activity and are leaguing their men after the manner of the Protestant churches.

Who shall say that this vision which the men of Protestantism have seen is vouchsafed to them alone?

God has spoken to the manhood of this day. He has indicated for their performance a higher, nobler

and holier service in the cause of true religion than has been perceived by the men of other days, and it is a fact that ought to be of glorious significance that men who love Him, regardless of credal differentiations, have heard His voice and are translating that love in terms of effective service.

IV

THE FIELD OF THE BROTHERHOOD

FUNDAMENTALLY the Christian brotherhood is an agency of service for Christ and the kingdom of God. To have service implies that there are servants. Servants of God are found only in the organized church. The exceptions are so rare as to be negligible, although the fact must be faced that there are many men who are giving some manner of religious expression to their lives through agencies other than the established church.

At the very beginning, therefore, the nucleus of the brotherhood is in the local church, and that of the brotherhood group which justifies its existence and is a force for stalwart righteousness, is in only those men who sustain conscious and vital relations to God and to His Son, Jesus Christ.

I cannot conceive it as possible that men other than those so characterized are competent to render the genuine service which the Brotherhood Ideal exacts, and which has within it all of the elements, both of material and spiritual value, that make for abiding results. I have yet to discover or learn of a brotherhood chapter which succeeded as such or which made any appreciable impress of the Christ-spirit upon a community through any lowering of this standard.

Fellowship with God, unfailing loyalty to Jesus Christ, implicit and intelligent belief in His gospel as embodying a workable program for the raising of this world up to the feet of the Master—these are absolutely essential to the man who would engage in veritable brotherhood activity.

In the conduct of the work there is one point of emphasis which must constantly be placed, and that is on the fundamental necessity of individual service, or personal work. The tendency in organizations today is to delegate service to committees and boards, and thus to distribute responsibility. As a method of smothering initiative, of submerging individuality, and of crushing personal endeavor, that of committee service, when carried to the extreme, is admirable—for those ends. The brotherhood which entrusts all of its work to committees, and fails to realize the importance of individual service, will succeed in doing just one thing, viz., in constructing a massive machine, to articulate, adjust and lubricate which will consume all of the time. None will be left to operate it. Machine methods never brought a man to God, and even if they had, the machine-made Christian would not command a premium. Andrew sought out Peter. Philip brought Nathanael. Christ ever wrought with the individual. In all the centuries that have passed since He was on the earth no substitute ever has been found for His method—and it is not because men have not looked for it.

The grave danger, therefore, which the brotherhood faces is in stressing unduly the value of organization, the importance of team work, and in failing to appre-

ciate the superlatively imperative necessity of the work of the individual man as such. The most artistic jewels, the pottery ware of the most exquisite design, the superb canvases and marbles that bring fabulous prices—all bear the imprint of individual genius, all are hand-made.

The brotherhood, immediately after organization, usually turns to work *in the church.* If this is to the end that more men of the church may be enlisted and a strong and coherent chapter developed thereby, or if there is an imperative call for immediate service in the fold, there is no better channel at the outset through which brotherhood energies could be driven. But the brotherhood which conceives of the church and its membership as the *field* in which it should harvest makes a fatal mistake at the very start. As a general thing the "household of faith" is perhaps the most petted, pampered, coddled body the church ever has known. It is positively dying in places for lack of exercise. It is inert because of receiving a superfluity of solicitous attention. Its tendency is hypochondriacal. The brotherhood should understand that it is possible to carry the principle of fraternity positively to an un-Christian extreme—and it has been done.

Organizations in the local church have arisen, have moved for a time with the impetus and momentum initially generated, have given a more or less lackadaisical or dilettante so-called service *in* the church, have then settled into the rut of innocuous desuetude and have become, ultimately, moribund formalisms. These organizations lived for themselves, wrought for

themselves, cloistered themselves within the local church and, when they actually became dead they, like the Church of Sardis, did not know it.

The brotherhood must have a great love for the church, but it must also have an intense passion for the community. It must spend itself in serving others —in doing what is a man's job. It must lose its life to find it. Its propaganda must be missionary, even as is that of the church of which it is but an expression.

The church should be to the brotherhood as is the transmitter to the dynamo; and only in measure as the dynamo is required in the generating plant to furnish power for transmission, should the brotherhood enginery be harnessed to the work *in* the church.

Engines in fire houses are required to register 120 pounds of steam when pressed into service. This steam is for utilization, not in the engine house, but outside. If it is blown off in the engine house that would indicate there was no call for it elsewhere.

Is the church of God ready to admit that there is no longer occasion outside for the use of the power which it generates within and which it is supposed to transmit to its arms of service? If not, why is it that the church is so commonly regarded by church people and church organizations as the *field* in which its own membership should labor so assiduously? Is the church actually selfish? Why is so much valuable power expended at the source of supply? This is a fair question. Moreover, it is one with which the brotherhood must concern itself.

Here are some figures which the brotherhood should

consider, but just for a moment, and then pass on to the next set and proceed to grasp their significance:

The United States Census of 1910 showed that in 91% of the churches reporting (the others failing to do so), there were 29,619,971 communicants, divided into 12,767,466 males, or 44%, and 16,849,505 females, or 56%; and that in 92% of the Protestant churches (all that reported), the total number of communicants is recorded as 18,691,885, the male percentage being only 40%—a total of 7,345,805.

Now the brotherhood should no longer concern itself primarily with the moot-question as to whether the church is over-feminized or undermanned, nor with the related fact that of the total church membership 56% is female. It should, rather, face the larger problem, that of a population in Continental United States of 91,972,267, as shown by the Census of 1910, only 29,619,971, or about 33%, are definitely related to the church, and specifically the man-problem which an analysis of these figures reveals: That of more than 47,000,000 males in Continental United States, less than 13,000,000 are members of the church. Reduced to units, there are four men out of the church to every man in it. Yet there are churches to-day which are asking, Why is the brotherhood? What is its purpose? What end shall it serve? Among whom shall it labor?

Here, then, is indicated the field of the brotherhood —that of reaching the man outside, of gaining the man outside, of utilizing the man outside. Reach him, not with a message of churchliness, but with one that bristles with the sterling points of the everlasting

gospel. Not a diluted gospel; not a section of the gospel, but with a comprehensive gospel. There is the point of emphasis. Reach him with a proper setting forth of the incomparably great, virile, heroic, life-pulsating causes for which the church stands and which, through its men and women, it fosters and propagates. Show him where the gospel of Christ is admirably adapted to the solution of the problems of the times, and finally grip him with an appeal for his support and his co-operation in the working out of a program that calls for the maximum strength of the strongest man.

Here, then, too, is the opportunity of the brotherhood among the strong men who are "outside," but who believe somehow that the church can, if it will, "apply Christian principles to business, to politics, to the reconciliation of capital and labor, to the assimilation of the immigrant, to the solution of the race problem, to the transmutation of wealth into character, and to the redemption of the city." All of which are comprehended in the new evangelistic note which the brotherhood must sound if it would live and move and have its justifiable being among full-grown men who demand a large field for achievement, and to whom cushioned Christianity has absolutely no appeal.

What is the field of the brotherhood? is not the paramount question. "Lift up your eyes, behold the fields are white unto the harvest." But can the brotherhood so harness for service the 90% of unused energy which is stored in our churches the length and breadth of the land as to utilize it in working the field? That is *the* question.

II

DENOMINATIONAL BROTHERHOODS

I. Their Distinctive Character
II. Brotherhood of St. Andrew, Protestant Episcopal
III. Brotherhood of Andrew and Philip, Interdenominational
IV. Methodist Brotherhood
V. Men's League, United Presbyterian
VI. Presbyterian Brotherhood
VII. Baptist Brotherhood
VIII. Congregational Brotherhood
IX. National League of Universalist Laymen
X. Brotherhood of Disciples of Christ
XI. Lutheran Brotherhood
XII. Otterbein Brotherhood, United Brethren in Christ
XIII. National League of Unitarian Laymen
XIV. Brotherhood of Southern Presbyterian Church
XV. Society of St. Vincent de Paul, Roman Catholic
XVI. Young Men's Hebrew Association Movement

I

THEIR DISTINCTIVE CHARACTER

WHILE the brotherhood, as such, has organized expression now in all of the Protestant Christian communions, as well as its counterpart in other religious bodies, yet only thirteen of the denominations have great, general societies exclusively of men which bear organic relation to the governing bodies of the respective communions.

The interdenominational Brotherhood of Andrew and Philip has its groups, or chapters, in many of the communions in which an "official" denominational brotherhood has not yet been attempted.

The Methodist Brotherhood likewise has chapters not only in the Methodist Episcopal Church, but in the Methodist Episcopal Church, South, and in the Methodist Protestant Church.

The general plan of organization of the Baptist Brotherhood also contemplates its spread throughout the several branches of that communion, its work thus far being confined to the Northern Convention of the Baptist Church, although it has received the endorsement of the Southern Convention.

In addition to the brotherhoods there are also various other organizations which specialize in some phase of brotherhood work, but which are not officially

connected with the brotherhood organization. There are, in many of the communions, social service bodies, made up of both men and women, which are engaged in manifold service which, in some of the denominations, is regarded primarily as brotherhood work. Moreover, there are the various guilds, lay associations, leagues, societies and lay movements, composed altogether of men, which are not regarded as brotherhoods, but which are in full co-operation with the brotherhoods.

There is also the Laymen's Missionary Movement, exclusively of men, which, in some of the denominations, is operated through the general brotherhood. Also, there are scores of presbyterial, synodical, conference, diocesan and sectional groupings of men generally, that are busily engaged in active work in the interest of their particular field.

In most of the denominations, however, the brotherhood is regarded as the co-ordinating agency in the work of men, and it is with the brotherhood as the single, general, church-wide organization that we are concerned.

II

BROTHERHOOD OF ST. ANDREW

IN point of continuous service, of unbroken, noteworthy and always inspiring activity, the Brotherhood of St. Andrew is the pioneer men's organization of Protestant Christianity in America. It is an organization exclusively of laymen in the Anglican communion, i.e., of the churches known as the Protestant Episcopal Church in the United States; the Church of England, in England, Canada, the West Indies and New Zealand; the Episcopal Church of Scotland, the Church of Japan, and their branches wherever found. Its sole object is "the spread of Christ's kingdom among men, especially young men."

It is composed of men and boys of all ages and conditions, "who recognize that as baptized churchmen they are pledged to do the will of God in trying to help other men to know our Lord through His Church."

It was organized as a parochial guild in St. James Church, Chicago, on St. Andrew's Day, November 30, 1883. Twelve young men, who formed a Bible class, agreed to follow the example set by Andrew in bringing Peter to Christ. The teacher of the class was the late James L. Houghteling, a banker of Chicago, and it was under his leadership and direction,

as well as that of the rector of the church and of a few others who were called into conference, that the guild was started.

Two rules were adopted. One was that of prayer: "To pray daily for the spread of Christ's kingdom among young men." The other was that of service: "To make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ, as set forth in the services of the church and in young men's Bible classes."

Mr. Houghteling has told of one of the causes that led to the establishment of the guild. He stated that there had come to Dr. Courtney, the rector, "a poor, miserable outcast; a dilapidated and ancient drunkard, who had appealed to the rector for help.

"He was a strange drunkard; he came from another city, or he never would have come to St. James'. Dr. Courtney, who was a new man and a true man, cast about to find what he could do for the derelict. The man could not live with the rector, for the rector could not stay with him and watch with him against his temptations. Dr. Courtney's parishioners would not have touched him with a window-pole. The other young men of the parish, what few there were, who were doing anything, were teaching classes of little girls and boys in the Sunday-school, and were not in practice for ancient drunkards, and so the rector turned as a last resort to a class of half-grown boys who met in a dilapidated attic room of the church and discussed, in a very imperfect way, I fear, as I look back on it now, the Word of God. That class was the only thing the rector had to turn to, and so he brought this malodorous old creature up into the class room, and took me to one side and said, 'For heaven's sake, do what you can for this man. I am supporting him, and he comes to me almost every night and

tells me his woes. Can't you and your boys hedge him about somehow or other and help to lift him up?'

"We took him in. He slept through several sessions of the Bible class, but at last, in the expiring flicker, before he went out, he told us one day that when he was a young man, in St. George's church, New York, he belonged to a society of Andrew and Philip; and he said, 'You remember that Andrew was the man who first found his own brother, Simon, before he did anything else, and brought him to Jesus; and that Philip was the man who first found his particular friend, Nathanael, before he did anything else, and brought him to Jesus.'

"And then he flickered out and shortly afterwards died. We seemed to have accomplished nothing, and yet through the words of this man, God stirred up the wills of that little company—that dozen of insignificant folk, so that they started out to do something.

"The place for older men in the parish, if they wanted to do anything, was on the vestry. The place for younger men to do anything was in the Sunday-school. The vestry was full and the Sunday-school was full. There seemed to be no opportunity. But the Lord stirred them up to will that something must be done, and that God helping them, each would do the thing that he could best do. And as a boy of seventeen didn't seem to be best qualified to teach little boys and girls in the Sunday-school, or to serve on the vestry, and did seem best qualified by every instinct of common sense and common sympathy to lend a hand to other boys of seventeen, it seemed to them that what they had to do was for each one to go out, after the manner of Andrew and Philip, and get hold of his brother or his friend, and bring him within hearing of the gospel.

"It seemed to them that a man, in order to do God's work, must get near to God and take his orders from God; therefore the first thing a man had to do in order to be empowered to do anything, was to pray to God for His blessing, for His Holy Spirit upon him that he might do that which was well-pleasing in His sight, and that he might have the power of God pushing on behind to make his work

strong and effective. So the first thing they said they would do was to pray to God every day of their lives to empower them.

"It seemed to them, also, that a man need not go into far countries or unusual surroundings to find a duty to do, but that there was a duty to do at home; that every man of them had near at hand tens and scores of men who were alien from God, or heedless of Him. So the next rule was that each man should make an earnest effort each week to bring at least one man within the hearing of the gospel.

"Their first method was to reorganize their Bible class, and bring men there, because they argued that many of the men and boys who had been asked again and again to go to church and who had not gone would come to an informal class. The Bible class became a social method to get hold of a man, and the study of the Word of God is the way in which men usually come to a knowledge of God.

"At the same time, with regard to the services of the church, they put cordons around the church, that men passing by might be asked to come in; they put men at the doors of the church, that men coming in might receive a welcome; they put men in the pews of the church, that a man coming in might have a neighbor—one who would hand him a book, and show him the place and who would leave the church with him, get up an acquaintanceship with him, and thus establish a basis on which he could be dealt with and attracted towards the kingdom of God.

"Now this work was to be judged by its fruits. What were the results? There were twelve of these men when they started. Perhaps in the first two years of their working the average number of workers was twenty. At the end of the second year they had brought for confirmation forty men, who were willing to stand up in the face of the congregation and say that they were not ashamed to confess Christ. The church had a hundred men sitting in the pews at the back every Sunday. It had connected with it, in one way or another, in the process of bringing in, three or four hundred other men, and it had become notorious that if a man in

that great boarding-house community wanted to go to church he had a welcome awaiting him at St. James'."

The brotherhood idea spread to other sections and in 1886 thirty-five of the guilds united in a general organization, taking the name of the original guild, or chapter—the Brotherhood of St. Andrew. To-day, after a lapse of twenty-seven years, it is securely lodged as an order in every branch of the Anglican communion. In the United States are about 1,200 senior and 700 junior chapters.

With the growth of the movement it was inevitable that the question should arise whether it was to hold to its original plan and purpose or become a general guild for all kinds of church work. Mr. Houghteling was considerate but emphatic in opposing the tendency to diffuseness. "I speak from experience," he said, "when I say that the greatest danger that besets men and chapters, lies in the almost universal hankering after broader fields, while the home acre is only half-worked. I will give the brotherhood three years to live if it becomes a mere collection or union of church guilds in the ordinary sense of the term. I would rather see the men of the parish divided into several organizations, each doing a distinct and limited duty, than to see any more dismal attempts at comprehensiveness."

A convention is held each year at which every chapter in good standing is entitled to be represented. The convention appoints a council which is charged with the executive direction of the organization. It also publishes the international brotherhood monthly

magazine, *St. Andrew's Cross,* now in its twenty-fifth volume.

The organization of the brotherhood is extremely simple, and complicated machinery has been avoided throughout. Everywhere emphasis is laid upon individual responsibility for individual character, work and influence. This principle has been fixed in naming the brotherhood after St. Andrew. All questions as to method are solved by following his example.

The brotherhood insists on four things: (1) The object of the chapter shall be the spread of Christ's kingdom among men; (2) each member shall pray daily for this object; (3) each member shall work steadily and systematically for this object; (4) all shall be done under the charge and direction of the clergyman.

The brotherhood is general as to these four points; it is parochial as to all details of administration and work. It is understood that chapters shall conduct their work on truly spiritual lines, and shall not undertake the management of entertainments, fairs and similar functions, nor engage to raise money for parochial and other objects.

The brotherhood aims to have a senior and a junior chapter in each parish and mission, school and college, for it believes "that wherever there are two men or boys who have enlisted by baptism . . . there are enough to form a chapter, and that wherever there is one man or boy not living a real Christian life, there is work for the chapter to do."

The brotherhood issues a manual which sets forth with a richness of detail all matters regarding brother-

hood work. It has been translated into many languages, including the Chinese.

Recently a census was taken of the senior and junior chapters, with the following results:

From the senior chapters it was reported that 93% regularly invite to church and Sunday-school; 86% regularly try to bring to the sacraments; 81% have subscribers to *St. Andrew's Cross;* 80% have members engaged in Sunday-school work; 77% visit men in their homes; 75% observed the Week of Prayer; 70% maintain men's parish communion services; 59% have members that are lay readers; 56% regularly report to the follow-up department of the general brotherhood; 48% have men's Bible classes; 48% have members who contribute to the Forward Movement Fund; 43% visit hospitals, prisons, etc.; 43% leave invitations in hotels and boarding houses; 32% maintain mission services; 23% have members who intend to study for the ministry.

The report from the junior chapters shows that 95% regularly invite to church and Sunday-school; 82% try to bring boys to the sacraments; 80% observed the Week of Prayer; 80% visited boys in their homes; 75% subscribe to *St. Andrew's Cross;* 69% have Bible classes; 60% maintain boys' parish communion services; 54% regularly report to the follow-up department; 39% have members who give to the Forward Movement Fund; 28% visit prisons, hospitals, etc.

Its headquarters are in the Broad Exchange Building, Boston. The General Secretary is Dr. Hubert Carleton.

III

BROTHERHOOD OF ANDREW AND PHILIP

EVEN as the Protestant Episcopal Brotherhood started in a men's Bible class, so also the Brotherhood of Andrew and Philip had its origin among less than a score of men who met weekly to study the Scriptures. This group was attached to the Second Reformed Church, of Reading, Pa., of which the Rev. Dr. Rufus W. Miller was the associate pastor and teacher of the class. On May 4, 1888, the original chapter was organized. Dr. Miller stated that it grew out of a "pastoral necessity," and of the need of some kind of association for the young men in the church. It was formed without thought of extension, and merely to serve the need in the church and parish, and particularly the needs of one group of young men; but in a few years it developed into the pioneer interdenominational brotherhood movement.

It adopted identically the same rules as those of the Brotherhood of St. Andrew, those of prayer and service, which are, assuredly, the fundamental rules underlying all Christian endeavor. It provided at the outset for both men's and boys' groups, the minimum age for membership in the former being sixteen years. In organization the brotherhood is simple, but in its

forms of expression it provides for a wider range of activities than does the Brotherhood of St. Andrew.

Aside from the weekly Bible class and the men's prayer meeting, sustained by most chapters, the local groups are engaged in welcoming newcomers to the church, ushering, visiting jails and hospitals, distributing invitations on the street and elsewhere, working in mission Sunday-schools and rescue missions, taking charge of the Sunday evening service and, once a month, the regular midweek prayer meeting, holding mass meetings for men, helping in the orchestra and choir, conducting free reading rooms, gymnasiums, boys' clubs, cottage prayer meetings, debating and other literary societies, courses of lectures, relief of the poor, etc.

Each chapter is a society of the local church and none can be chartered without the approval of the local pastor. The general organization is controlled in each denomination by a council elected by its own chapters, and is, therefore, denominational. It becomes interdenominational through affiliation with chapters in other denominations for the purpose of extension and growth, through delegates elected by a denominational council to a body known as the Federal Council.

The latest announcement of the Brotherhood of Andrew and Philip is that its chapters are now located in twenty-four different communions, extending around the globe. It numbers about 1,000 chapters of men, with a membership of over 40,000, and less than sixty-five chapters of boys.

When the denominational brotherhoods began to

arise it was thought that the efficiency of the Brotherhood of Andrew and Philip would be lessened, but the denominational movements made it clear that their plans for federating the local groups in the respective communions did not contemplate the severance of the local's relations with the interdenominational body.

The official organ is the *Brotherhood Star,* now in its twenty-first volume. The brotherhood also issues a manual containing a brief historical sketch, the general constitution, suggested constitution for local chapters, organizing hints and a brief ritual for the admission of new members and the installation of officers. It has also issued a booklet on "Men's Work for Men." The conventions are held annually.

The headquarters are at Fifteenth and Race Streets, Philadelphia. Mr. W. T. Wallace is the General Secretary.

IV

THE METHODIST BROTHERHOOD

GENERAL brotherhood work has been conducted in Methodism, and the Methodist Episcopal Church in particular, since 1875. The movement, however, was not pronounced for many years, or until the early nineties, when the Wesley and St. Paul brotherhoods, originally local or sectional, began to push out into the general church. These two societies in a few years became powerful agencies, but both were engaged in the same work in practically the same denomination, and their consolidation was inevitable. This took place in March of 1908, and when the governing body of the Methodist Episcopal Church met two months later, The Methodist Brotherhood, as the amalgamated society was known, was given organic relation to the church, which connection the other brotherhoods did not have.

The general constitution adopted for the brotherhood by the General Conference provided for membership in the organization, and representation on the Managing Board, of "all men's societies of Ecumenical Methodism"; which meant, in so far as the United States was concerned, that an opportunity had been made for the three great divisions of Methodism

to unify their men's work, the brotherhood to be the co-ordinating factor.

In its memorial to the General Conference for recognition, the spirit of the consolidated movement was set forth as follows:

"Under this title (The Methodist Brotherhood) lie a history and a prophecy. The history records the admirable work for men which for a decade and a half has been developed under the direction of the Brotherhood of Saint Paul and the Wesley Brotherhood. On their registers have been fully a thousand chapters, and in their fellowship have been tens of thousands of Methodist men. These two principal societies, differing at certain points in method, have been one in zeal and aim. They, like the brotherhoods in many other denominations, have been a response to a two-fold conviction which to-day grips the heart of the Christian Church: On the one hand that the man without a mission easily ceases to be a Christian; and, on the other, that the manhood of the world is eagerly awaiting the active ministry of the manhood of the church. Only by a careful study of the modern Christian movement, in that phase in which men's work for men is the central fact, from the strong societies in the Roman Catholic Church to the brotherhood formed only the other day by the Congregational laymen in Detroit, can it be realized how definitely these two brotherhoods of our Methodist Church have been a part of a great religious revival."

The general organization is composed of official members of each of the fifteen major geographical divisions of the church throughout the world, together with the usual complement of executive officers. Its conventions are held biennially, or "as often as the Managing Board may direct." Thus far only one has been held—at Indianapolis, in May of 1910.

While the general organization has consistently refrained from placing any "program" before the men of the chapters, yet it has indicated nearly 200 distinct avenues of service for men of local groups. It also suggests a form of constitution for local chapters, in which the principal work is divided among four committees, viz., Committee on Religious Work, Bible and Mission Study; Committee on Social Service and Civic Righteousness, Committee on Fellowship and Committee on Membership.

Its manual, of which there have been five editions, contains the salient features of the work, including the general and local constitutions, suggested activities, a brief ritual for the reception of members and installation of officers. The earlier edition suggested a "Mutual Benefit Branch," to be operated altogether as a local affair, the suggestion merely proposing an outline of what local groups could do, if they desired, along the line of establishing fraternal benefits similar to those of some of the lodges. This feature, however, has not strongly appealed to the chapters.

The manual has been translated into the German, Italian, Russian, Finnish and Swedish tongues.

The extension of the movement is provided for through Conference, District and Local groups, and the District Superintendent of the church, formerly known as the Presiding Elder, is ex-officio a member of the Executive Committee of the brotherhood in each Conference District.

The Methodist Brotherhood differs from some of the other denominational brotherhoods in that both laymen and ministers are among its members, although

the reach is constantly for laymen to identify themselves with the work.

Early the brotherhood took up the "boy problem" and, in conjunction with the Executives of the Young People's (Epworth League) and Sunday-school Boards, effected a co-operative plan which will provide the church with a distinctive boys' organization, officially conducted by the three great agencies which come into closest contact with boy life.

The official declaration of the brotherhood at its first general convention contained the following statements:

"In view of the great blessings that have come to the church wherever the brotherhood has been organized, we urge the organization of a chapter in every church, which chapter shall be affiliated with the general organization. We recognize that The Methodist Brotherhood is still in a formative state and while no iron-clad policy should at this time be decided upon, we believe that the following definite lines of service are fundamental to a practical brotherhood program:

"From its beginning, Methodism has been an evangelizing agent. The brotherhood will fail of its primary responsibility if it fails to win men to Jesus Christ and to develop in its members a virile, effective type of manly Christian life and service.

"Every great Christian movement has been preceded by a re-emphasizing of the fundamental teachings of the Holy Scriptures, and all great leaders in spiritual work have been profound believers in and students of the Bible. If Bible study be neglected in brotherhood work, irreparable loss in spiritual life to the home, the church and society will be the inevitable result. We recommend that the organized brotherhood movement regard as an integral part of its work the organization of brotherhood Bible classes in co-operation

with the existing organizations of the church for the promotion of systematic study.

"It is a noteworthy fact that the great spiritual leaders of the church have, like John Wesley, in times of greatest outward activity, felt the necessity of devoting large portions of their time to meditation and prayer. In the high pressure under which men labor in this commercial age, we are constantly in danger of being so encumbered about much serving that we fail to do the one thing needful—to sit at Jesus' feet and to hear His words. The brotherhood will become powerful in proportion as it develops the intercessory prayer life of its members and our greatest victories will be won when prayer is translated into service.

"It is a recognized fact that most of our religious enterprises are greatly in need of a more adequate financial support. We are convinced that the solution of the problem lies very largely in the recognition of the principles of Christian stewardship and we recommend that public discussions of this subject be held, and that wherever possible classes be formed for the study of Christian stewardship as outlined in the Scriptures.

"An obligation rests upon the brotherhood to co-operate intelligently with the organized charities of the community of which it is a part. We are devoutly grateful for the scientific manner in which the subject of social service is being approached, but we keenly feel the need of the sympathetic touch of brotherly interest in all matters relating to human welfare, and especially in the alleviation of suffering and the betterment of the conditions of the unfortunate in society. It is incumbent upon the local brotherhoods to take a leading part in the crusades against vice and crime, and to assist in all efforts that make for more sanitary, hygienic and wholesome conditions of home life.

"We rejoice in the fact that men of the church are recognizing their primary responsibility in matters that relate directly to civic righteousness. The Christian man owes it to himself, his home and the church to interest himself actively in the social, civic and moral questions of the day.

"We believe that emphasis should be laid upon the importance of the church developing its points of contact with all other agencies that are making for social, political and economic progress and uplift, and we believe the brotherhood should do much toward bringing the church into close and sympathetic relations with the laboring man.

"We deem it of special importance that Christian men shall give their support to every legitimate effort for the extermination of the beverage traffic in intoxicating liquors.

"Christian brotherhood knows no racial or national limitations. By reason of its name, its purpose and its relation to the Church of Jesus Christ, the sympathies and activities of the brotherhood are world-wide. The brotherhood recognizes that the subject of Christian missions presents a supreme opportunity for development, usefulness and satisfaction, and is a central feature in its program of work. The brotherhood should therefore be in the forefront of all home and foreign missionary endeavor, and we would especially urge that the subject of missions be given a prominent place in the regular meetings of the local brotherhoods, and that groups of men be formed within the chapters for the systematic study of missions. The brotherhood should cooperate heartily in the efforts that are now being made to promote the business methods in church administration and especially in furthering the 'every member' canvass for a weekly offering.

"Christ says, 'He that would become great among you, let him be the servant of all.' This is true of the individual, the brotherhood, the church and the nation; therefore we are bound together by the inseparable bonds of Christian love and the fellowship of glorious Christian service."

Its official organ is *Methodist Men,* which, however, is not owned or controlled by the brotherhood, being an independent publication in the interest, not only of the brotherhood movement in the church, but of

all of the movements of the laymen. It is now in its sixth volume.

The headquarters are in the Methodist Building, 150 Fifth Avenue, New York City. The Rev. Fayette L. Thompson, D.D., is the General Secretary.

V

MEN'S LEAGUE, UNITED PRESBYTERIAN CHURCH

THE first step in the direction of an organized movement among the men of the United Presbyterian Church was taken at the semi-centennial missionary convention in December, 1904, when the convention recommended the organization of a Men's Missionary League in every congregation, the object of which should be (*a*) to promote more thorough intelligence regarding missionary problems, both at home and abroad; (*b*) to offer united prayer for the coming of the universal kingdom of Christ, and (*c*) by example and effort to promote weekly, proportionate and self-sacrificing giving to the work of the world's redemption.

Though a faithful effort was made to organize these men's missionary leagues, the results were not such as to give reason to believe that a movement along these lines would ever become general throughout the church. The committee reported:

"All the study given to the problem of enlisting the men more fully in the work of the church, however, only deepened the conviction that there are enormous unused powers lying dormant, while there is around us in every community vast work which the church should do which is not being done. It is also plain that, as a rule, the men who are most

active in their local congregational work, are also most deeply interested in all the aggressive educational and missionary enterprises of the church. The natural inference was that if men could be enlisted in the active work of the church in their own communities, it would not be difficult to secure their hearty co-operation in extending the kingdom throughout America and the world."

There was called, therefore, a Business Men's Conference, which was held at Pittsburg, Pa., February 13-15, 1906, and at which more than 1,000 men assembled. At this conference the Men's League, for general men's work throughout the church, was organized. The prime mover in its organization, among the laymen, and its first General Secretary, was Mr. J. Campbell White, now the General Secretary of the interdenominational Laymen's Missionary Movement.

The general league is governed by an Executive Council of twenty-one men, and was made an official society of the church by action of the General Assembly.

It recommends to the local groups the establishment and efficient operation of eleven Departments of Service, to the promotion of which the general organization devotes itself. These departments are: (1) For promoting religious intelligence, including the circulation of literature; (2) finance; (3) for promoting friendliness and for work among strangers and newcomers; (4) for promoting habits of personal and family prayer and Bible study, and also the work of the Sabbath-school; (5) for promoting individual Christian effort, and for work among new converts; (6) for promoting neighborhood work, including spe-

cial work among foreigners; (7) for promoting attendance both of members and outsiders at the regular church services; (8) for promoting reform; (9) for helping the sick and the poor; (10) for promoting intellectual development; (11) for work among young men and boys.

It also seeks to have established "a men's league in every church, a Bible class in every league and a prayer circle in every class." In its manual it sets forth the following "tests of efficiency in men's leagues," upon which the Executive Council measures annually the work of the chapters, question blanks being sent to each local league at the close of each year:

(1) The percentage of male members taking active personal part in the aggregate work of the church. (2) The percentage of men reading the *Men's Record,* regularly, together with at least two of the reports of the Boards (of the general church), and one missionary book during the year. (3) The percentage of families having family worship. (4) The percentage of men who are pursuing daily Bible reading. (5) The percentage of men who are systematic, weekly contributors to the entire work of the church, both congregational and missionary. (6) The percentage of men who systematically give at least the tenth of their income to God. (7) The percentage of attendance on the part of the male members at an average of three services each week. (8) The average percentage of male outsiders attending the church services. (9) The percentage of male members added to the church during the year.

The official organ is the monthly publication, the *Men's Record.* Headquarters are at 209 Ninth Street, Pittsburg, Pa., and the General Secretary is the Rev. George Ernest Raitt.

VI

THE PRESBYTERIAN BROTHERHOOD

THE first definite action looking to the organization of a brotherhood in the Presbyterian Church was taken in the Presbytery of Mahoning, the Rev. Dr. Robert R. Bigger, pastor of the church at Massillon, Ohio, drafting an overture which was adopted, in the fall of 1904, both by the presbytery and the synod, and communicated to the General Assembly which convened the following year. The General Assembly empowered a committee, composed of three ministers and two laymen, to consider the matter and report to the Assembly of 1906. The report of the committee gave a brief historical sketch of the movements of men among the churches, and noted that it was made the subject of an important paper presented at the Congress of Religions that was held auxiliary to the World's Fair in Chicago in 1893.

In 1895, the committee reported, the existence of scattered men's clubs, or leagues, most of which aimed specially at increasing the effectiveness of the Sunday evening services, was brought to the attention of the Assembly by the "Narrative on the State of Religion" in the following terms:

"The call is made for the organization of men. The men of our church, as a class, are falling to the rear of the

great host of God in both service and benevolence. This occurs largely because they are not organized into associations as the women are. To evangelize men, to pray and labor for their salvation, is the need of the hour, second to no other call in the sphere of Christian work."

Six years later, in 1901, the "Narrative" said:

"The reports of the efforts in organizing the men of the church into action present no great encouragement. In quite a large number of cases the experiment is tried, but whatever it may accomplish in outward appearances for the local church, it has accomplished very little for the Boards of the church. A great problem is to get very generally from men, for the kingdom of Christ, the plan, push, perseverence, enterprise and energy which business monopolizes. If the men in the churches were as the women, the kingdom would come in leaps and bounds."

The "Narrative" of 1902, 1903 and 1904 also refers to the organization of men, and presents little that is encouraging to church-wide organization.

However, the Assembly's committee of 1905 sent throughout the church a "questionnaire" which yielded a vast quantity of valuable information concerning the activities of clubs and leagues, men's Bible classes and other associations at work in the local churches, which facts were presented to the Assembly of 1906 with the result that there was authorized "the formation of a brotherhood within the Presbyterian Church in the United States of America, to include all men's organizations now existing or hereafter to be formed in connection with local congregagations." Existing organizations were recognized as charter members of the new brotherhood, and churches where no men's societies existed were ad-

vised to organize. Presbyteries and synods also were instructed to appoint standing committees on brotherhood, and presbyterial and synodical conventions of laymen were provided for. The General Assembly also appointed a standing Committee on Brotherhood, and also a Committee on Men's Societies, consisting of five ministers and five elders (laymen) to which was entrusted the work of promoting the movement. A "convention of laymen" also was authorized and a provisional plan of organization was adopted by the Assembly.

The convention was held at Indianapolis, November 13-15, 1906. It was attended by nearly 1,500 men, of which number only 284 were scheduled as ministers. The Presbyterian Brotherhood then was formally organized. The second convention was held at Cincinnati, November 12-14, 1907, with 1,432 delegates; the third in Pittsburg, Pa., February 23-25, 1909, with 1,648 delegates, and the last in St. Louis, February 21-23, 1911, with 975 delegates.

The general plan of organization, as set forth in the brotherhood handbook, provides for a National Council of twenty-one members, with the following functions: (1) To unify, inspire and promote the movement at large; (2) to hold national and territorial conventions; (3) to provide a clearing-house and bureau of information; (4) to publish brotherhood literature; (5) to effect, wherever practicable, synodical organizations, and to endeavor to increase their efficiency.

The functions of the synodical brotherhood are: (1) The holding of a synodical convention, the adop-

tion of a working constitution, and the election of a synodical council; (2) the effecting of presbyterial organizations, and in presbyteries where such organizations do not yet exist, to stimulate the organization and work of individual brotherhoods; (3) the general unification and promotion of the brotherhood movement within the synod.

The presbyterial brotherhood is charged with (1) the holding of a presbyterial convention, adoption of a working constitution and election of a council; (2) the organizing of brotherhoods; (3) the increasing of efficiency of individual brotherhoods and their departments of activity, and (4) the conducting of enterprises requiring the combined force of the brotherhoods within the presbytery.

For the local chapters there is recommended a constitution, the form of which is suggested, which advises the creation, in each chapter, of at least nine departments, viz., (1) Bible Study, (2) Christian Service, (3) Civic Affairs, (4) Social Progress, (5) Boys' Brotherhood, (6) Denominational Interests, (7) Publicity, (8) Social and Athletic Affairs, and (9) Budget and Finance. There is also suggested a Department of Brotherhood Extension. The handbook outlines generally the functions of each department.

Among the resolutions adopted by the St. Louis convention are those providing for the securing of the services of a man trained in boys' work, to the end that a boys' department may be established and conducted in an efficient manner; providing that each local brotherhood make a definite and systematic effort, through special committee or otherwise, to revive and

maintain the family altar; expressing its desire that the Postoffice Department may see the wisdom in the interest of one day's rest in seven, of confining its mail deliveries to six days in the week; endorsing the Men and Religion Forward Movement and pledging co-operation; and providing that the next convention be held in New York City early in 1912.

At earlier conventions the official utterances emphasized the importance of personal work, of the establishing of prayer unions, the holding of evangelistic meetings, the observance throughout the church of the "Sunday following the last Thursday in November" as "Brotherhood Day"; the holding of "Brotherhood Bible Institutes"; the adoption by the chapters of a follow-up plan in the interest of the "emigrating member"; and a pronouncement on "Civic Integrity" in which is urged "a closer association in hearty service in behalf of better standards of commercial integrity, civic righteousness and personal purity"; and in securing the enactment of such legislation as helps to deliver communities from "governmental corruption and misrule; from the sorrow and shame of broken homes, from the financial loss and from the spiritual degradation and death which attend the liquor traffic. The men of our church are urged to use their power of prayer and personal service in aid of all fit agencies for securing a continuance and enlargement of their efficiency as Christian men, through all movements which make for commercial integrity, for civic honesty, for home and social protection, for the destruction of the liquor traffic and for personal purity in heart and life."

The Editorial Secretary, in particular charge of the official organ, *The Presbyterian Brotherhood,* is the Rev. Ira Landrith, D.D., President of Belmont College, Nashville, Tenn. Headquarters, in charge of the Rev. Walter Getty, are at 509 South Wabash Avenue, Chicago, Ill.

VII

THE BAPTIST BROTHERHOOD

WHILE local men's organizations existed in the Baptist churches for many years, yet no effort was made to bring about a general federation until 1906, when a men's conference was held at Taunton, Mass., on November 1st, and a committee was appointed to arrange for a general men's meeting in the interest of a denominational brotherhood.

On January 17, 1907, the first federation was formed in Boston, when representatives of the New England churches assembled and organized the New England Baptist Brotherhood, with a council of nine members, which was instructed "to canvass men's organized work as it obtains in Baptist churches throughout the country, with a view to bringing the matter to the attention of the churches at the denominational meetings in May" (1907). At a subsequent meeting in Worcester, Mass., on April 4th, a Memorial and Plan of Procedure were adopted, and the Council ultimately presented the same to the General Convention of Baptists of North America, at Jamestown, Va., which gave the plan its approval on May 23, 1907. The brotherhood idea also was cordially approved by the Southern Baptists in convention at Richmond, and

at a meeting of Northern Baptists, held in connection with the Anniversaries, at Washington, D. C.

The action of the Northern Baptist Convention was, however, more specific than that of the other bodies, in that it appointed a committee to bring about the formation of a brotherhood as "a department of work under the auspices of the Northern Baptist Convention."

This committee met in New York, July 23, 1907, and formulated plans and suggestions and, later on, gathered data, all of which were presented to the Northern Baptist Convention at Oklahoma City, May 23, 1908, at which the following resolutions were adopted:

1. That the Northern Baptist Convention recognize the Baptist Brotherhood as a department of its work.
2. That the Northern Baptist Convention appoint a General Council of twenty-one to have general charge of the affairs of the brotherhood in accordance with the present constitution of the brotherhood.
3. That the brotherhood report to this convention.
4. That the Northern Baptist Convention appoint a committee of one from each state and territory, which shall be divided into sub-committees, and which shall be charged with the work of stimulating throughout the brotherhood the work of the American Baptist Missionary Union, the American Baptist Home Missionary Society, the American Baptist Publication Society, the State Conventions, and such other activities as may be desired.

The first General Conference was held in Chicago, November 12-13, 1908, at which the following report of the Committee on Scope of Work and General Organization was adopted:

We recommend to the men of the Baptist Churches of our constituency:

1. That they immediately organize a brotherhood in their local churches.

2. That they make the Bible class the corner stone of their organization.

3. That they provide stated meetings for City, District and State conferences of duly elected delegates.

4. That they develop from their membership lay preachers, or speakers, who shall actively engage in presenting the gospel.

5. That they form a local group whose business it shall be to win men to Christ by personal evangelism.

6. That they provide definite means to secure men and money for missions.

7. That they receive into their organization non-church members of like sympathies and interests.

8. That they take steps to secure in all academies, schools, colleges and universities, wherever possible, the establishment as parts of academic culture courses, of so much religious education as will qualify the student for any church office, Sunday-school teaching, or lay preaching or speaking; that measures be adopted to make such courses popular; and that pressure be applied to all the children of Christian families and members of our church in such academies, schools, colleges and universities, to induce them to take such religious studies.

9. That they actively participate in social and political reform movements and bring the influence of their organization, as such, to bear upon the administration of public office.

10. That they adopt all such organizations subject to the supervision of the church.

The report of the Committee on Outline of Program for Action and Service, which was also adopted, is as follows:

We are standing in the dawning light of a great and wonderful day. The Baptist Brotherhood, we believe, has come

to the throne for such a time as this, but that the brotherhood may attain the highest efficiency and may secure the largest results, it is necessary that it move forward along certain definite lines. There are two dangers which beset this movement. The first is an indefinite aspiration, a holy ambiguity, which shall begin and end only in empty discussion. The second is the danger of narrowness, the limitations of our interests and activity to one line of permanent results. Therefore, we suggest the following program of study and action. These four aspects of life and service may be defined:

1. Bible truth in its relation to life and character.

2. The church; its routine, its work, its claims upon men; men at work for men, in and through the church.

3. Missions; City, State, Home and Foreign; the needs, conditions, results; money and the kingdom.

4. Social Service; the family, the child, the State, social problems and practical reform.

These studies should be adapted to brotherhood classes and men's clubs and should be wholly practical, leading always to active service.

The brotherhood should co-operate with the various agencies of our denomination under the Northern Baptist Convention, in the preparation of a series of lessons and a program of action.

The immediate object of the brotherhood is "to work the neglected masculine resources of our Baptist constituency, to organize the men into local groups, to promote their acquaintance by social intercourse, to reach out after fellows in shop and store and street, to win them to Christ by personal contact, to teach them the way of life by Bible study, to train them for service through the activities of the local church, to fill them with enthusiasm for humanity and to lead them to the point of vision."

The ultimate purpose is "to secure denominational unity and efficiency by the federation of these local groups into a great brotherhood of men who shall undertake the solution of problems of life and labor presented in the social, civic and industrial life of today; translate the teachings of Jesus into something of economic worth; express the message of the church in terms that can be understood by an industrial age; make the church a moral and ethical force in the community life and put it in the van of all those agencies which make for spiritual uplift and social welfare."

Various committees, such as the following, are prescribed, and their work broadly outlined in the constitution which is suggested to the local groups: Mission Section, Boys' Work Section, Devotional Section, Visiting Section, Give-a-Lift Section, Social Section, Educational Section, Evangelism Section, Musical Section.

The headquarters are in the rooms of the American Baptist Publication Society, Chicago. The Secretary is Mr. Charles L. Major, manager of the society. The Rev. Dr. Fred E. Marble, of Cambridge, Mass., one of the brotherhood's founders, piloted the organization in its early stages and is now one of its active Vice-Presidents.

VIII

THE CONGREGATIONAL BROTHERHOOD

MEN'S work in the Congregational Church, as in some of the other denominations, had been conducted for over a score of years through various scattered and more or less isolated groups of men, before the National Council of Congregational Churches appointed, in 1907, the Committee of Twenty-nine to inaugurate a general brotherhood for the denomination. This led to the first great gathering of Congregational brotherhood men from all over the United States, at Detroit, April 28-30, 1908, when the Congregational Brotherhood, as the chief manfactor in the communion, was organized under auspicious conditions. The second convention was held October 12-17, 1909, at Minneapolis; the third in Boston, in conjunction with the National Council, October 12-15, 1910, and the next is to be held in Chicago, October 13-16, 1911. At the Boston convention the National Council adopted the brotherhood as a constituent part of the Council.

What the brotherhood already has done in the Congregational churches is best summarized in the following official declaration:

"Our National Brotherhood has—

"Brought a new masculine emphasis to the churches.

"Kept central in all its work the ideal of Brotherhood.

"Permeated the men's club movement with a religious purpose.

"Greatly increased the male percentage of activity and membership in the churches.

"Launched the Department of Labor and Social Service.

"Loyally co-operated with the great missionary societies.

"Established the National Boys' Brotherhood.

"Campaigned with the Laymen's Missionary Movement.

"Emphasized the element of aggressiveness in the denominational life.

"Joined in the inauguration of and will participate vigorously in 'The Men and Religion Forward Movement.'

"How could this be done better than through the Brotherhood?"

When the national organization began work there were about one thousand local men's societies, with differing names and varying aims, in the Congregational churches of the United States, and one of the early steps of the new denominational agency was to correlate these groups with the federative body, the while bringing into existence new groups. Early the Congregational Brotherhood urged the elimination of the title of "club" and the substitution and general use of that of "brotherhood," on the ground that "brotherhood" is inclusive of all the interests that a group of men organized for fellowship and service may care to advance.

A comprehensive idea of the general plan of the Congregational Brotherhood for extending its work is given in the following statement of "the relations and functions of brotherhood organizations":

I. The National Brotherhood

Relations

1. The Congregational Brotherhood of America is organized as a department of the National Council of Congregational Churches and is subject to its control and direction.
2. The brotherhood is composed of National, State, City or District and Local organizations.
3. It is the federation of the masculine forces of the denomination.

Functions

1. To organize and develop, unify and inspire the masculine forces of the denomination: (a) by providing leaders, voluntary and executive, throughout the nation to serve the men and boys of the churches; (b) by recognizing, enrolling and standardizing State, City and Local organizations; (c) by maintaining a clearing-house for information and by publishing brotherhood literature; (d) by holding national and sectional conventions.
2. To relate the masculine forces of the denomination to the great purposes and missionary agencies of Congregationalism.
3. To co-operate with other national men's movements for the promotion of the kingdom of God in America and throughout the world.

II. State Brotherhoods

Relations

1. Organized as departments of and meeting in connection with the State Conference of Congregational Churches.
2. Recognized as constituent members of the National Brotherhood, the president and secretary being directors ex-officio of the National organization.
3. Includes City or District and Local Organizations within the State.

Functions

To secure masculine activity and efficiency in the State: (a) by furnishing leaders and speakers and by correspondence and visitation; (b) by organizing City or District brotherhoods and where such do not exist by stimulating the organization and promoting the work of local brotherhoods; (c) by holding State and District conventions.

III. City or District Brotherhoods

Relations

1. Co-operating with District Associations of Congregational Churches.
2. Recognized as constituent members of the State Brotherhood, the president and secretary being directors ex-officio of the State organizaton.
3. Includes local organizations within its district.

Functions

To promote fellowship and achieve success in the conduct of enterprises requiring the combined force of the brotherhoods of the district: (a) by the organization of brotherhoods in the churches; (b) by increasing the efficiency of local brotherhoods and their departments of activity; (c) by uniting with other men's movements in definite campaigns of service, and (d) by conducting conferences and men's rallies.

IV. Local Brotherhoods

Relations

1. Organized as a department of the local church.
2. A constituent unit of the City or District, State and National brotherhoods.
3. The federation of the masculine life of the church.

Functions

The upbuilding of the masculine life of the church and the spread of Christ's kingdom among men; through Bible study, personal work, fraternal friendship, social service, boys' work, missionary giving, stated meetings, the church services, and by every reasonable form of service and appeal to men.

A feature of the last convention, from the viewpoint at least of the man who is interested in brotherhood activity and in the "how" of the work, was in the reports presented by the heads of departments of the general organization. They cover the entire range of brotherhood work and evince a painstaking study of each problem with which churchmen are concerned.

Perhaps the most significant action of the Congregational Brotherhood was in the creation of a special department of the general organization, termed the Department of Labor and Social Service, and the placing in exclusive control of it of a man skilled and trained in the work of interpreting the gospel of the Christian Church in social terms.

Of no less importance is the inauguration of the Boys' Brotherhood, under the general supervision of the Rev. William Byron Forbush, D.D., founder of the interdenominational boys' order, the "Knights of King Arthur."

The headquarters of the general organization are at 19 South LaSalle Street, Chicago. The General Secretary is the Rev. Frank Dyer. The Secretary of the Department of Labor and Social Service is the Rev. Henry A. Atkinson. The official organ is the *Brotherhood Era.*

IX

NATIONAL LEAGUE OF UNIVERSALIST LAYMEN

THIS League had its inception at a meeting held in New York City in May, 1906, at which plans were made for the holding of a General Convention, which assembled in Philadelphia, October 26, 1907. There were present more than 200 delegates, nearly all laymen, representing twenty-six states, the District of Columbia and Canada. The League was there organized, with a potential membership of six thousand, and a fund was raised for the prosecution of the work of establishing local leagues in the churches, through the employment of a General Secretary for this purpose, and of bringing about their affiliation with the general movement.

Headquarters are at Chicago, Ill. The Secretary is Mr. M. S. Cressy.

X

BROTHERHOOD OF DISCIPLES OF CHRIST

THE brotherhood movement in the Church of the Disciples of Christ originated in what was known as the "Business Men's Association," but its immediate history dates from the appointment of a Committee of Seven at the National Convention of the church, held at New Orleans, in October, 1908. This committee was given power to act and on November 2, 1908, it met at Kansas City, Mo., where it organized the brotherhood.

This was made known to the connection by the issuance of the first number of the brotherhood magazine, *Christian Men*. On February 9, 1909, a model constitution was adopted, headquarters were opened and the work was started.

The first year was spent in giving the widest publicity to the movement, its ideals and aims. The first convention was held at Pittsburg, Pa., in October, 1909; the second at Topeka, Kas., in October, 1910, and that of 1911 at Portland, Ore., in July.

The object of the brotherhood is the development of men for Christian service through the organization of local chapters. From the local organizations the aim is to build efficient State organizations, and

through them to constitute a national brotherhood, which will be coherent and, at the same time, absolutely democratic, so that at all times it shall be the expression of the noblest intent and ideals of the men of the ranks.

"The brotherhood aims to serve every good cause. It is not designed to build up a separate fund for itself beyond what is necessary for the maintenance of its own life. It stands squarely back of every missionary, evangelistic and benevolent movement of the church, and encourages its members into the fullest participation in all such works.

"It seeks to supply every need of the men within its communion, enlisting not only the man of tried piety who is kneeling before the altar of consecration, but also the raw convert of the last meeting, and going perhaps beyond that to the man outside the gates who will be the convert of the next meeting. It will attempt to supply social and cultural life for the men of the church, to interest them in Bible study, to fill them with the missionary enthusiasm, to inspire a deeper devotional life, to stimulate them to increased efforts for personal evangelism and to win men for the ministry. To the accomplishment of the latter purpose we have organized the Brotherhood Volunteer Movement, which will work within the local brotherhoods as the Student Volunteer Movement works within the schools and colleges."

The "Brotherhood Covenant" is in two sections. The first, which is obligatory upon all members, is: "I recognize the Fatherhood of God and the Brotherhood of Man, and believing in the ideals of Christ for the individual and society, I hereby accept them for myself. I agree to make an earnest effort to obey the Golden Rule in all my dealings. As a brotherhood man I promise to be (*a*) gentle with children; (*b*) chivalrous towards women; (*c*) help-

ful to my fellowmen; (*d*) to advance the brotherhood objects, and (*e*) uplift the brotherhood ideals."

The second section, which is a pledge to prayer and personal evangelism, is optional: "I further promise to pray each day of my life for the extension of Christ's kingdom and the union of God's people; and agree to make a personal endeavor each week to bring at least one man under the sway of church and brotherhood influence."

In the local constitution the following are given as "special aims" of the chapter: Brotherhood men for the ministry, brotherhood money for missions, brotherhood Bible classes in every Bible school, brotherhood banquets, brotherhood help to the brotherhood man in distress, brotherhood culture, brotherhood fellowship, brotherhood men at work in church, Bible school, endeavor society and prayer meeting, and brotherhood standards of efficiency maintained everywhere throughout the church.

Committees are suggested as follows: Bible Study, Social, Civic, Visiting, Cultural, Membership, Fraternal Aid, Employment, Devotional, Volunteer Movement, Young Men, Boys, Personal Evangelism, Missions, Athletics and Sports.

Headquarters are in the R. A. Long Building, Kansas City, Mo. The President is R. A. Long. The Secretaries are E. E. Elliott and J. K. Shellenberger.

XI

THE LUTHERAN BROTHERHOOD

IN 1907 the General Synod of the Lutheran Church was memorialized on the subject of a general brotherhood for the denomination. The conditions, noted in common by all of the denominations, indicating a growing and a vital need for the organization of churchmen, were clearly stated, and the Synod appointed a committee to take steps towards the establishing of the brotherhood, with instructions to report to the Synod of 1909.

Early in 1909 this committee sent a series of questions to one thousand pastors of the denomination and replies strongly in favor of banding the men into brotherhoods came from a majority, although the question was raised by some as to the wisdom of "multiplying organization and increasing the machinery of the church." It was found that there were already 205 men's organizations at work locally in the denomination, with an aggregate membership of 8,500. Many were organized as Bible classes, but were doing the work of men's societies.

The committee reported the results of its inquiry to the Synod, and also presented for adoption a proposed plan of organization and federation, together with a proposed general and local constitution. All

were adopted by the general governing body and the Lutheran Brotherhood was thus related organically to the denomination. The committee noted in its report that there was a great diversity as to name and objects of the various societies already at work.

"The names," the report stated, "in almost all cases, are suggested by the history of the Lutheran Church, or the needs of the local congregations in which they exist. This indicates that the trend of the organization spirit among the men is to church loyalty and to church work, and not to secular and outside matters. Their objects, while as varied as are the interests of the congregation, centre in the great spiritual work of the church. Bible study stands at the head of the list. Winning men to Christ and helping them in Christian living is the distinct object of many. Working with the pastor for the upbuilding of the church stands as a prominent object. Supporting the church financially to make its work effective and its worship attractive; the building up of the Sunday-school; seeking out and welcoming strangers—these and kindred things seem to be the general object of the organized societies. It is the evident tendency of the men's movement to proceed along the most practical lines. The purpose is not to add burdens to the church in the way of complicated and expensive machinery, but to reinforce it with a great army of men trained and inspired for service. It is intended not to add perplexities to pastors, but to relieve them of many secular burdens, that they may devote themselves more exclusively to the great spiritual work of the church. Its mission is not to dictate to councils the policy of churches, but loyally and enthusiastically to carry out the plans adopted by them."

The manual of the brotherhood states that "it is not the purpose to supplant other men's organizations that are doing effective work in the churches. It only aims to stimulate and make them more effective. The local constitution is intended as a model for the men of churches where organization has

not been effected. The federation of the societies does not require uniformity in name or plan, but only in purpose and spirit. . . . The only thing that will warrant the organization of a brotherhood in a congregation is the need of a great activity and efficiency among its men and the expectation that this will accomplish it. Usefulness is the only thing that will justify the beginning of a brotherhood, and the only thing that will keep it alive."

In measuring the effect of the brotherhood on the denomination Dr. Waltz, the Chairman of the Committee, states:

"True to its mission, a Lutheran Brotherhood will make its first object that of winning men into fellowship with Christ and the Church.

"As an organization for service and not for its own sake, it has quickened the activity of many men in the various departments of local church work.

"In many congregations it has encouraged Bible study and identified men's organized Bible classes in close fellowship with the church.

"It has served as an organized agency by which the Laymen's Missionary Movement is being made permanently effective to the missionary and benevolent boards of the church.

"It has given to many pastors and congregations a loyal band of men on whom they can depend for active local church work.

"It has permeated many of the social, athletic and educational organizations of the church with a distinctly religious and churchly spirit.

"In the true spirit of brotherhood it is giving to men in every condition of life, especially in times of trial, the stimulus of Christian comradeship and the inspiration that comes from association with men of kindred aims.

"With commendable denominational loyalty; by the circulation and study of its distinctive literature; the fostering of its educational institutions, and the supporting of its

various boards, it aims to promote the prosperity and power of the Lutheran Church."

The local constitution provides for ten committees, viz., Devotional, Program, Membership, Sunday-school, Missionary, Social, Athletic, Relief, Junior Work and Correspondence and Publicity.

The first General Convention was held at Washington, D. C., June 5-7, 1911.

The organization is controlled by a General Synod Committee of Ten—of which six are ministers and four are laymen. The chairman is the Rev. S. S. Waltz, D.D., of Louisville, Ky.

XII

OTTERBEIN BROTHERHOOD, UNITED BRETHREN IN CHRIST

THE men's movement was first notably indicated as a necessity in the United Brethren Church at a Bible conference, held at Dayton, Ohio, in 1906, at which Mr. J. Campbell White, one of the founders of the men's movement in the United Presbyterian Church, emphasized, in the course of a series of addresses, the reasonableness of Christian stewardship and the development of the latent talents of the men in the church. The bishops who were in attendance, at the request of the other ministers and laymen, appointed a Committee of Fifteen to canvass the matter of a men's organization for the church.

The Bible conference of 1907 was devoted entirely to the development of men's work in Bible classes and brotherhoods, and addresses were delivered by prominent brotherhood men of various denominations. This conference resulted in the perfecting of a permanent organization. Later in the year district conventions were held in the interest of the new movement, and in November, 1908, a convention for the East was held at Harrisburg, Pa., of which a feature was the parade of three thousand men.

In 1909 the General Conference of the church was

held and the Committee of Fifteen memorialized it for recognition of the men's organization under the name of the Otterbein Brotherhood, and requested that the new society be made a department of the denominational work. The result was a correlation of the men's work with the Sunday-school and the Christian Endeavor work under the Board of Control. The new movement at once became a federation of all of the men's societies in the denomination.

The "objectives" are: (1) To encourage the brotherhood spirit; (2) to enlist men and boys in Bible study in organized classes of the Sunday-school; (3) to enlist men in service in the regular and established channels of the local church and denomination; (4) to increase the emphasis of the Christian religion as the only hope of men and nations; (5) to secure personal faith of men and boys in Jesus Christ; (6) to magnify the church in its relation to the needs of men; (7) to give recognition to men in the work and worship of the church; (8) to federate in a great national brotherhood all men's classes and societies, of whatever name, in the denomination; (9) to co-operate with the denominational boards in making real their ideals for the establishment of the kingdom of God on earth; (10) to enlist men in all worthy movements for social, civic and industrial betterment.

To the denomination the movement has meant, as the Secretary notes, and is meaning in growing degree:

"The emphasizing of the masculine note in the work and worship of our churches.

"The training of men for larger service in the activities of the local church and denomination.

"The enlisting of more men in the work and worship of the church.

"The leading of non-Christian men to a fuller appreciation of Christian men and the church.

"The leading of Christian men to a fuller appreciation of non-Christian men.

"More men, and therefore more women and children led to Christ and into the church.

"The bringing of ministers and laymen into closer fellowship.

"The helping of the church to realize the breadth of its field of opportunity and responsibility.

"The emphasizing of the family religion and manly leadership in the religion of the home.

"The increasing of funds for local and general Christian work.

"The uniting with other Christian forces in the Men and Religion Forward Movement.

"It will mean the solution of the 'boy problem.'

"It will settle the problem of ministerial supply."

The local constitution suggests that the work of the chapters be carried on through the following committees: Executive, Membership, Devotional and Religious Work, Social and Fellowship, Bible and Mission Study, Sunday-school Work and Moral Reform.

The observance of the fourth Sunday in January as "Brotherhood Day" is suggested to the churches by the general brotherhood.

The headquarters are at Dayton, Ohio. The Rev. Warren L. Bunger is the Secretary. *The Watchword,* a denominational weekly, is utilized by the brotherhood as its organ.

XIII

NATIONAL LEAGUE OF UNITARIAN LAYMEN

AT the annual meeting of the American Unitarian Association in 1908 a resolution was adopted which paved the way for the organization of a men's league in the denomination, and a Committee of Three was appointed to formulate a plan and present it at the next annual meeting of the association. In December, 1908, the committee circularized the churches as to men's work being conducted and requested suggestions as to form of organization, and the work to be carried on, and invited criticism of a tentative constitution which was submitted.

On May 25, 1909, the organization was effected. The name, "National League of Unitarian Laymen," was chosen and a constitution was adopted. A full board of officers together with an Executive Committee, comprising the officers and six other members, were elected, with the Hon. William H. Taft, President of the United States, as Honorary President. The initial membership consisted of forty-two clubs.

The first annual meeting was held in Boston on May 24, 1910. The secretary reported that the Year-Book listed 368 societies with whom he communicated, and that data had come from eighty-one clubs, which

included the twenty local leagues which had been organized during the year.

The League purposes reaching not only the man of the church and enlisting him in active religious service, but the boy as well. It also purposes attracting the non-churchman who is in sympathy with the aims and spirit of the Unitarian Church, of bringing him into its membership and converting him into a positive religious force.

The League's Article on Membership stipulates that it shall consist of "the members of such local men's clubs as are affiliated with the League, and such laymen, not members of such clubs, as may contribute to the treasury the sum of two dollars or more annually in advance, or the sum of fifty dollars or more at one time."

The annual conventions are held in connection with the Annual Meeting of the American Unitarian Association.

No constitution is suggested to the local clubs for their adoption, and the League has not deemed it wise to conduct any aggressive propaganda looking to the multiplication of the local clubs, except that which is done through the voluntary services of the officers and committeemen.

President Taft's letter, accepting the Honorary Presidency for another year, is as follows:

"In accepting for another year the position of Honorary President of the National League of Unitarian Laymen, I am glad to express my sense of the responsibility devolving upon the laymen, not only of our own church but of all the churches, as churchmen, to uphold the religious and ethical

principles for which the church stands, and to apply those principles actively to the solution of the civic, social and industrial problems that to-day are confronting our country. We look to the churches and kindred organizations for the preservation of these ideals, and we should hail every instrumentality which is adopted for their promulgation.

"One of the pleasing signs of the times is the rise of organizations within the church, by which earnest men combine for the purpose of increasing the strength of the church as a body—making it a power for the amelioration of social conditions—and carrying its message into all lands. By such organizations, properly directed, can the ideals for which we stand, such as charity, forbearance, civic righteousness and human brotherhood, be applied to the working out of our national destiny."

The Secretary is Mr. Cyril H. Burdett, 135 Broadway, New York City.

XIV

BROTHERHOOD OF THE SOUTHERN PRESBYTERIAN CHURCH

THE first convention of the "Presbyterian Brotherhood for Men" of the Presbyterian Church in the United States (the Southern Presbyterian Church), was held at Greensboro, N. C., May 20, 1908. There organization was perfected.

The general plan of organization and administration is similar to that of the Presbyterian Brotherhood in the Northern Church, as are also the purpose and objectives.

The handbook which is issued to local chapters contains a form of constitution, in which it is suggested that at least nine committees should be created to carry on the special work of the group. These are on Bible Study, Prayer, Christian Culture, Missions, Stewardship, Extension, Social Work, Personal Work and Religious Meetings. The handbook outlines the work which can readily be undertaken by each committee.

The brotherhood also suggests to the local chapters, where such exist in proximity to an institution of learning, that organization also be effected in schools and colleges.

The general brotherhood is under the control of

the General Assembly, and is administered through the Department of Sabbath Schools and Young People's Societies, of which the Rev. Dr. A. L. Phillips is the General Superintendent. Its headquarters are at Richmond, Va.

XV

SOCIETY OF ST. VINCENT DE PAUL, OF THE ROMAN CATHOLIC CHURCH

THIS society was organized in Paris in May, 1833. Its founder was Frederic Ozanam, editor of the *Tribuna Catholique*. Its original members were young men who were students at the universities, nine of whom visited M. Ozanam's office one evening after having endured the taunts of the "St. Simonians," who had answered the students' defence of Christianity by retorting, "Show us your works." This incited the desire to engage in practical works of Christian usefulness and led to the organization of the young men into the society, which took not only the name of St. Vincent de Paul, but adopted the rules of service which he laid down in the seventeenth century, and which involve hard work without material compensation.

In the society thus humbly started the aged M. Ozanam saw the realization of his ambition in "the reconciliation of those who have not enough with those who have too much, by means of charitable work."

It was essentially a religious organization, designed to strengthen the faith of the young Catholic students. It aimed to uplift physically and spiritually the poor whom they relieved. It was a work of personal serv-

ice, each member being obliged to visit the poor in their homes, minister to their material wants and encourage them by good advice.

The society grew rapidly and soon branches were established throughout France and other European countries. To-day, in all parts of the civilized world "conferences" (local societies) may be found whose members are engaged in relieving human misery. Its membership is about 200,000.

In the makeup of the society the unit is the conference which, in the United States, is bounded generally by the parish lines; then comes the particular council, embracing the conferences of a given town or locality which, in turn, is subject to a central council having under its jurisdiction the particular councils and conferences of an archdiocese; the central council is directed by a superior council. All subdivisions, however, are subject to the council-general of Paris, the supreme head of the society throughout the world.

The society was first established in the United States in 1846, when a conference was organized in New York City. In the United States there are now four councils—that of Brooklyn, covering all the parishes of that diocese; the superior councils of St. Louis and New Orleans, and the superior council of New York, the latter including all of the territory of the United States not subject to other councils.

The society in the United States is engaged in practically the same work wherever its local groups are located. In New York it laid the foundations for what is now the Catholic Protectory, established the

society of Little Sisters of the Poor, started as a lodging house for newsboys and bootblacks what is now the Mission of the Immaculate Virgin, organized the Catholic Home Bureau for Dependent Children, the object of which is to provide homes for orphaned and abandoned children; co-operates with the Department of Public Charities in striving to keep together such deserving families as have met with adversity; conducts "fresh air work" from two large country centres; maintains a regular work of visitation to prisons and hospitals, and engages generally, and usually quietly and unostentatiously, in charitable and humanitarian work in the name of religion and the church.

All of these activities, in so far as members of the Society of St. Vincent de Paul are concerned, are conducted voluntarily by them, the members giving freely of their time and never accepting any remuneration for services rendered.

The work differs greatly from that in which the brotherhoods in the Protestant churches are engaged, although it has many points of similarity. The beneficiaries, however, are both men and women, parents and children.

XVI

YOUNG MEN'S HEBREW ASSOCIATION

THIS organization, which is the equivalent among the Hebrew young men of the brotherhood in the Protestant churches, was first established in New York in 1874. As a country-wide movement, however, it is quite recent.

In local operation it follows somewhat the lines of the Young Men's Christian Association, and ministers to the religious, moral, intellectual, social and physical needs of its membership.

In the original association in Manhattan, which has a membership of 3,500, and which is housed in an immense building, there is a free reference library and reading-room, a gymnasium, baths and bowling alleys. Outdoor sports also are conducted and vacation camps are maintained in the summer season. The association maintains religious work, holds divine services, conducts classes in bookkeeping, typewriting, stenography, mechanical drawing, elocution, languages, commercial law, civil service and "first aid to the injured." There are also Bible study clubs and clubs for the study of Jewish history. An employment bureau and Penny Provident Fund are also operated. Plans are completed, also, for the organization of a Congregation, or synagogue, in connection with the general work.

The association in The Bronx (another section of New York) schedules its activities and enterprises as comprising most of those conducted by the original association, also lectures in economics. Musicales, socials, concerts and dances also are held. That in Brooklyn follows the same lines as the others.

The Secretary of the Manhattan Association states:

"Our association is the largest institution of its kind. There are numerous Young Men's Hebrew Associations throughout the country, and while they are similar in their general purpose and scope, their activities are various, depending considerably upon the nature of the supporting membership and their general needs and requirements. For instance, the Manhattan Association, on account of the fact that it has to provide for so many of the younger men, ranging in age from 15 to 20 years, necessarily partakes to a considerable degree of the nature of a settlement house, providing as it does, for a nominal fee, many advantages along the educational and social lines, which aim to attract young men and to keep them away from undesirable places. On the other hand, the Young Men's Hebrew Association situated in some town or country place would cater to the older men—those above the age of 21—whose main purpose would be that of social contact.

"At the present time there is no organization analogous to the general committee of the Young Men's Christian Association, whose purpose it would be to amalgamate the institutions and govern them through one common association; although several attempts have been made to organize such a movement. However, it seems to me, it is only a matter of time when there will be such an organization. It may be of interest to mention the fact that the various Young Men's Hebrew Associations of New Jersey are organized in that way, their headquarters being in Newark."

This movement is the Hebrews' solution to their problem of young-manless synagogues.

III

WORKING OUT THE BROTHERHOOD IDEA

I. Interdenominational Men's Federations
II. The Local Chapter
III. The Brotherhood in Action
IV. Lay Evangelism
V. Men's Bible Classes and the Sunday-school
VI. The Sunday Evening Church Service
VII. Mid-Week Prayer-Meeting
VIII. Lay Leadership and the Ministry
IX. Junior Brotherhoods and Boys' Organizations
X. Sex Education
XI. Church and Neighborhood Clubs
XII. Citizenship, Civics and Legislation
XIII. Organized Labor and Industry
XVI. Social Service

I

INTERDENOMINATIONAL MEN'S FEDERATIONS

FEDERATION of the chapters of the various denominations in a community, town or city, was the early and logical outcome of organization in the local churches. The value of united effort in a common cause to provide the best in the social, civic and religious life of the territory embraced was immediately apparent to the individual groups. Through union of the brotherhoods there was at once promoted acquaintanceship, intercourse and fellowship such as the men of the different denominations never before had enjoyed. There was an enlargement of the primary purpose of the single group,—though never its relinquishment,—a discovery of lines of mutual helpfulness and general service, an appreciation of the viewpoint of others and a pleasure and an inspiration in learning of the common bonds of sympathy, faith and interest.

Federation emphasized the larger truth of the essential unity of the Christian manhood in all denominations, and gave force and purpose to the belief that it was Christian manhood which should be stressed, rather than denominationalism, especially in the con-

tact of the churchmen with the sinister forces against which there was common cause.

It also brought together men whose church affiliations were only nominal, and evidenced the fact that men who work together in a town in commercial relations find a tremendous advantage in working together in the interests of public righteousness and social well-being. Vice and evil hold together regardless of other affiliations; should not Christian men do likewise?

These sectional federations lost no time in discovering their work and in marking their lines of action. First came organization. This was brought about at a mass meeting of men from all the brotherhoods. Officers were elected and committees appointed. In this way all of the denominations were given equal prominence. It was perceived at once that the principal work would have to be done through committees and great care was taken, therefore, in their formation. General meetings were to be held quarterly. In the interim the General Council, or Executive Committee, consisting usually of the officers and the heads of committees, was in control. It was to meet at least monthly, or at the call of the president.

Soon the influence of these federations was felt in the social, civic, industrial, political and general religious life of the community. Because of their solidarity and cohesion they were able to project themselves as one mighty man into all matters of concern to the section. Never before had the power of organization among Christian men become so pronounced, or had such a salutary effect upon a com-

munity. The hosts of evil, which "hung together," delivered diatribes against the "church machine"—particularly when the "church machine" had routed from public position men who had prostituted their office and corrupted an administration; or when it had voted out the saloons, or defeated a candidate of the "interests" by the election of a clean man.

They took up the administration of public charities in localities where there was no single society for that purpose, or they brought about a co-ordination of the societies which were duplicating effort.

They started club rooms for men in towns where they had put the saloon out of business, and in some of the larger cities they utilized the public schools as social centres.

In several places the Brotherhood Federations erected buildings which were given over to men's social and religious work exclusively. Reading-rooms, game rooms, gymnasiums, baths, lodging rooms, rooms for religious services—all were fitted up and the Y. M. C. A. plan largely carried out.

The spirit always emphasized was not non-sectarian, but interdenominational.

In many places headquarters were established at the Y. M. C. A., at which general and committee meetings were held and from which the work was directed. In other places the federations availed themselves of the privileges and accommodations of the more commodious churches.

Secretaries on salary were employed. Experts from other sections were brought in and set to work along

numerous lines. Surveys were made of the towns and localities and means provided for making their results practical and effective.

Mass meetings, of an evangelistic nature, were held in a church on Sunday afternoons, and frequently the Federation would conduct a great Sunday evening religious service in a church, the other churches omitting their services and turning out *en masse* at the Federation meeting.

Christian men of national prominence were secured for lay sermons, addresses and lectures.

Street meetings would be held and meetings in the parks and at other places of recreation and public assembly. The work of the Salvation Army would be approached.

Opera houses and theatres would be engaged for an entire week in communities and towns where there was no single church large enough to hold the congregation, and men of known worth in public office, in business and professional life would give all of their time for the period and aid in the conducting of civic revivals.

The Christian citizenship of a town would be amalgamated along lines of broad Christian brotherhood, and unitedly they would plan and work for the solution of the civic, social or religious problem of the moment.

Public sentiment was shaped and directed in a score of channels. Legislation was effected and enforced. Preventive, reconstructive and conservation work was done.

These federations exist all over the country. They

are most numerous in Massachusetts, Connecticut, New York, Pennsylvania and Ohio.

That in Worcester, Mass., is in its fourth year. Men's societies of thirty-two churches comprise its membership, which numbers about 2,000 men. The one at Dayton, Ohio, is five years old, and has an enrollment of eighteen clubs with a membership of close to 1,000. One at Bridgeport, Conn., is in its third year. That at Auburn, N. Y., is three years old. Others which have been in existence and have rendered noteworthy service for more than one year are at Cambridge, Mass., with more than ten clubs and about 500 members; Springfield, Ill.; Carthage, N. Y.; Jacksonville, Ill.; Keokuk, Iowa; Lynn, Mass.; Toronto, Ohio; Pittsburg, Pa.; Harrisburg, Pa.; Louisville, Ky.; Cincinnati, Ohio; Seattle, Wash.; Columbus, Ohio; Cleveland, Ohio; Denver, Colo.; St. Paul, Minn.; Haverhill, Mass.; South Boston, Mass.; Dorchester, Mass.; Brooklyn, N. Y.; Aurora, Ill.; Easton, Pa.-Phillipsburg, N. J., and at least a score each in New York and Chicago. This list is not complete; it is given merely to indicate the spread of the Federation idea. The oldest of record is the Boston Federation, which has existed in one form or another for about ten years. In its membership (in 1910) are seven Baptist, fourteen Congregational, two Episcopal, one Jewish, five Methodist Episcopal, three Presbyterian, four Unitarian and two Universalist churches.

The constitution of the Haverhill (Mass.) Federation, which follows, contains practically all of the points which are covered in the constitution of a federation:

Preamble

Believing that the questions which face our social and civic life may be met more readily and efficiently by the united wisdom and effort of the men of the city than by the work of individuals, we, the Men's Church Organizations of Haverhill, do heartily co-operate and unite in forming a federation of such organizations.

Name

The name of this body shall be The Haverhill Federation of Men's Church Organizations.

Objects

1. This Federation shall not interfere with the rights, privileges or work of the individual organizations forming the Federation.
2. The object shall be to facilitate the co-operation of the men of the church organizations and religious bodies of the city, regardless of creed, in the promotion of mutual fellowship and understanding, private and public righteousness, and the general good.

Membership

Any men's organization connected with any church in the city may become a member of this Federation upon its application thereto and approval by the Executive Committee.

Officers

The officers shall be a president, two vice-presidents, secretary and treasurer, elected annually by ballot, who together with two delegates from each organization belonging, shall constitute the Executive Committee.

Meetings

1. The Federation shall hold an annual meeting in the month of October, at such time and place as the Executive Committee may determine, notices to be sent to the various organizations constituting the Federation two weeks before the date set, for the purpose of electing officers, and for the transaction of such other business as may properly come before the meeting.

2. Special meetings may be called at the discretion of the Executive Committee, notice being given as required for the annual meeting.

3. In the meetings of the Federation each organization shall be entitled to three voting delegates, together with one additional delegate for every fifty members over one hundred.

4. Representatives from two-thirds of the organizations belonging shall constitute a quorum.

Executive Committee

1. The Executive Committee shall have general charge of the work of the Federation. It shall meet the first Tuesday of alternate months beginning in November, except that there shall be no meeting in July.

2. Special meetings may be called by the president or at the request of three organizations belonging to the Federation.

3. The secretary shall mail notice to all members of the Executive Committee at least four days previous to the date set for meeting.

4. The Executive Committee shall appoint all other committees and the chairman of each committee shall be from the membership of the Executive Committee.

5. Representatives from a majority of the organizations constituting the Federation shall be a quorum of the Executive Committee.

Dues and Assessments

Each organization shall contribute annually and in advance for the maintenance of the work the sum of three dollars. Additional funds needed for the work of the Federation may be raised by assessment upon the organizations belonging, such assessments not to exceed a total of ten cents per member in any year.

Amendments

This Constitution may be amended at any meeting of the Federation by a two-thirds vote of the members present and voting, provided notice of the proposed amendment was incorporated in the call for the meeting.

Dorchester Federation

Its object is to "promote a unanimity among the men's clubs of the city connected with the various churches of the city in moving for the great moral reforms, and to develop civic and social righteousness in this section."

"No candidate for an elective office, either municipal or state, shall be eligible for the office of delegate or entitled to hold such office, and the office of any delegate who shall become a candidate or shall be elected to office shall become vacant."

Twelve hundred registered voters are represented in the membership of the Federation.

Denominational Federations

Large groupings of the chapters are provided for in the general plan of the various denominational

movements. The Congregational, Baptist, Christian and other brotherhoods provide for State and City federations; the Presbyterian for synodical and presbyterial unions; the Methodists for Conference and District brotherhoods; the Episcopalians for District and Local Assemblies.

Inter-Brotherhood Conference

This was first held in Chicago, January 23, 1908, when the executive officers of the different general movements—including the Young Men's Christian Association, the American Institute of Social Service, the Methodist Federation for Social Service, and the Men's (or Adult) Department of the International Sunday School Association, and the Seabury Society of the Protestant Episcopal Church—came together for conference on matters of common interest. The second conference was held in Pittsburg, Pa., February 26, 1909, and the next in Chicago, May 4, 1910.

The meetings are informal and the body has no legislative function. Matters considered at the several gatherings concerned a men's song book for use by all of the brotherhoods, a more uniform design of badge or emblem which could be made official by the general organizations and which would distinguish the brotherhood man of all denominations; the preparation of a new or the endorsement of an existing series of studies in practical Christian sociology, and the inauguration and maintenance of a special week of prayer for men throughout the world.

Through the action of the Conference this week of

prayer has been observed generally by all of the brotherhoods for the past three years, and efforts are now being made for its universal observance at the same time through securing the support of the churchmen's societies in foreign lands and the lay and clerical brotherhoods of the Roman Catholic Church.

American Federation of Men's Church Organizations

This organization started several years ago as a federation first of Boston and then of New England church clubs and brotherhoods. Its object was made comprehensive early in 1910, when it effected reorganization with the end in view of bringing into a single body representatives of all of the chapters of all of the denominational men's movements in America. It was incorporated under Massachusetts laws on November 28, 1910. Following is its constitution:

Name

The name of this organization shall be the American Federation of Men's Church Organizations.

Object

The object of this Federation shall be to encourage and assist in the organization of men in the churches of North America, and to facilitate the co-operation of such organizations and of organized groups thereof, for the promotion of fellowship; moral uplift; personal, social and civic righteousness.

Membership

The Federation shall be composed of its incorporators, its officers and the representatives of any men's organizations in any church and any organized group thereof which, upon its written application and vote of the Executive Committee, shall be authorized to elect such representatives.

Government and Officers

1. The Government of this Federation shall be vested in an Executive Committee (with the power of directors) of fifteen who shall be elected by the Federation at its annual meeting and who need not be members of the Federation. They shall serve for one year or until their successors are elected.

2. The Executive Committee shall elect from their number a president, six vice-presidents, a secretary with the powers of clerk, and a treasurer. The same person may be elected secretary and treasurer.

3. The Executive Committee shall, from time to time, elect for the remainder of its term of office, the members of an Advisory Committee.

4. The Executive Committee is empowered to appoint such other committees and transact such other business as may be necessary to advance the interests of the Federation.

5. A committee to nominate officers for the ensuing year shall be appointed by the Executive Committee before the annual meeting.

6. In case of the vacation of any office, it may be filled until the regular meeting of the corporation by a vote of the board of directors.

7. Four members shall constitute a quorum of the Executive Committee.

Policy

In the absence of any explicit direction from the Federation, the Executive Committee shall define the policy of the Association and administer its affairs.

Meetings

1. The Federation shall hold an annual meeting in the month of November, the place and date to be fixed and the arrangements to be made by the Executive Committee. At this meeting, officers shall be elected, reports of the Secretary and Treasurer presented, and such other business transacted as may be necessary.

2. The Federation may hold such special meetings and conventions as the Executive Committee may determine.

3. Each organization so authorized in accordance with the Article on Membership shall be entitled to one representative and, if an organized group, it shall also be entitled to one representative for each organization composing said group of organizations.

4. Delegates representing twenty-five per cent. of the organizations which are represented in this Federation shall constitute a quorum.

Finance

Each organization represented in the Federation shall be requested to contribute annually in advance for the maintenance of its work a sum equal to two cents for each person represented in or through the membership of that organization, the sum so requested to be in no case less than two dollars, the same to be held or expended under the direction of the Executive Committee.

Seal

The corporate seal shall be a circular die with the name of the corporation and a cross engraved upon its face.

Amendments

These by-laws may be amended at the annual meeting of the Federation or at a special meeting by a two-thirds vote of the members present and voting, provided each member

of the Federation has been notified of the proposed amendment one month in advance of the meeting.

Evidencing the broad and brotherly spirit of fraternity which the Federation idea fosters, was the presence at a meeting of the Boston Federation recently of representatives of men's organizations in the Baptist, Congregational, Roman Catholic, Presbyterian, Unitarian, Episcopal, Methodist and Universalist churches. These men spoke from the same platform and told of the aims and work of their respective denominational men's movements, emphasizing the points of contact and co-operation with other brotherhoods.

The Laity League for Social Service in Manhattan (New York), organized in 1910, is composed of representatives of men's organizations in the Protestant and Roman Catholic churches and the synagogues. Its object is to inspire and stimulate community work through the various churchmen's societies along social service lines.

II

THE LOCAL CHAPTER

THUS far attention has been given to the origin and development of the general brotherhood and federative movement, which has also been described. Its mission and its field of activity have been noted, and the principal facts relating to each denominational brotherhood likewise have been observed.

We come now to a consideration, first, of the local enginery—the motive power—of each general men's movement. This is, of course, the individual local group or chapter. Our interest lies in its organization, operation and character of work. Next, our attention will be directed to that work "in the concrete," with respect to specific avenues of service and channels of expression.

Each local brotherhood is subject not only to the rules of the general brotherhood, but also to the governance of the authorities of the local church of which it is a part. No chapter should be organized, therefore, without the consent of the governing board of the local church. The approval of the pastor usually assures the support of the board.

There is just one requisite for the organization of a chapter—a desire to engage sincerely, earnestly and

intelligently in work for men under the auspices of a church organization of men. Too often is organization effected with some other end in view—perhaps that of "having an organization" so as to be in the mode; or maybe with the idea of developing one's forensic powers or parliamentary knowledge through practice at the "meetings." A question which has been given most serious consideration by all of the general brotherhood executives is whether a local chapter should be started without its initial membership having immediately in view the accomplishment of a single, definite purpose. As a rule the group which effects organization in order to the working out of a specific plan justifies its existence from the beginning, and provides sufficient momentum to carry the chapter through the days when the work is arduous and unproductive of expected results.

At the very outset there are two facts which each local group must appreciate. The first is that machinery is not energy; that brotherhood work, even with the most approved models and the best instruments of service, is not automatic. The second is that there is grave danger in attempting to do too much. Better begin with just one thing, and expand by the impetus which the doing of the one thing will provide, than to start with many things and contract by the inertia that inevitably follows failure.

Each of the general brotherhoods suggests from a score to a hundred different forms of activity for the local chapters. This is not because the general organization expects the local to undertake all these

lines of work, but for the reason that there is a growing demand for suggestions as to what can be done locally. Moreover, the national scope of the general brotherhoods makes it necessary for them to indicate a variety of service, from which the local groups may select the work most needed in their church and community, or best adapted to their constituency.

In most cases local organizations ought to begin with some well-defined form of service and pursue it with intensity. Other activities will not fail to develop as incidental to this main purpose, and may even go far beyond it; as one organization, formed some years ago to promote the Sunday evening service, has gradually become the centre of a system of Bible classes, an annual series of lectures and entertainments, a church house, and a group of clubs for street boys.

Sad it is to relate, but it is surely a fact that local efficiency suffers more from lack of local initiative than from all other causes combined. Chapters besiege the headquarters of their general organizations beseeching them for "programs." They want canned goods, and the general brotherhood is looked upon as a great warehouse in which preserved methods, warranted to work in any climate, under any conditions, are stored. There are no patent plans for brotherhood work, and I have yet to discover a general organization of men that issues a mail-order catalogue of ideas. The brotherhood policy is to compel local initiative. At the same time the general offices of the movements act as great clearing-houses for the activities of the associated locals, and each of the

brotherhood magazines is replete with records of work done, of plans executed and of results achieved. If the brotherhood movement should accomplish nothing more than to arouse masculine initiative to life and activity in the local church, and force the men to go back to home-manufacture of ideas and handwork in carrying them out, it would have rendered a service of inestimable value to Christendom. Let the chapter fly a red flag whenever the hand-me-down "program" idea comes in sight.

Organization usually is effected along the lines suggested by the general brotherhood. With most of the brotherhoods the membership is not rigidly limited to members of the local church and congregation, but sympathetic, purposeful men of good character of the community are given an opportunity to join. There is a decided advantage in this, in that it brings into immediate touch with the church worth-while men who are not reached by the usual church society, but to whom the idea of a man's organization, committed to the execution of a plan which involves man-work, always makes a particular appeal. Moreover, a large percentage of "outside" men in each community have a sort of cobwebby idea of the church as a rendezvous for invalids, aged people, women and children. Once they are contacted with a manly, live-wire type of genuinely upstanding churchmen, and have become sharers in the work as well as partakers in the benefits, it gradually dawns upon them that they have viewed the church and its people with an astigmatic eye. There is a readjustment of vision, and there are scores and hundreds of instances where the open door of the

brotherhood chapter has opened in upon the kingdom of God.

It would indeed make for the more effective working of the chapter if at least the original membership should resolve at the very outset to emphasize the depth and the breadth of the church's sympathies. Few there are who have a really intelligent understanding of the functions of the church, or who know positively of the many inspiring causes the church advocates and projects. There should be deep appreciation of the fact by every member of a local brotherhood that nothing which interests humanity is foreign to the work of the Church of Christ. This should be communicated to all newcomers.

The chief criticism directed against the local brotherhoods is that they give themselves over to the pursuit of the sociable and entertaining; that their time is occupied largely with the giving and attending of banquets, with the arranging for and listening to lectures, debates and musicales, and with other affairs which seem to require only a minimum expenditure of energy. This criticism is proper so long as it does not include wholesale condemnation.

No instrument has yet been invented which can measure the degree of good which proceeds from genuinely fraternal intercourse and association among churchmen. It is a positive force for righteousness, and not a mere passive mingling of men. There is Scriptural warrant for the banquet, and it has been the means of drawing together around a common board men of a congregation and community when

all other means have failed. The emphasis upon fellowship and fraternity which is given at each dinner is a distinct addition to the assets of the brotherhood.

The brotherhood in a Connecticut church where the banquet idea had been frowned upon by the church officiary, but who finally relented, brought together socially for the very first time more than 300 men of the church and community, and the amazing fact was developed at the dinner that there was no man present who knew more than forty of the diners—although over 200 of them were members of the same church. The banquet brought them together, further dinners and other social affairs stimulated the acquaintances thus begun, and in a few months each man in the church, and many others in the community, knew every other man of the company. This stood the men, the church and the community in good stead some time later when occasion arose for concerted action against a common enemy.

The danger of the banquet, as of many other good things, is in carrying it to extremes; in regarding it as the end, rather than as the means.

It is to be questioned whether there is any method for increasing initiative and inciting to service that could possibly be more efficacious than the lecture. It is quite properly a feature of chapter life, and is productive of results that at least make for the widening of a man's horizon and the broadening of his vision. Information of intensely practical value has been brought, truths have been pressed home, new and enlarged vistas of usefulness have been portrayed,

and the points of view of others have been presented by the lecturer, all to the advantage of the brotherhood which seeks to give intelligent service.

The lecture platform of the brotherhood has not been deemed of too little importance for the ex-President of the United States, and the present incumbent of that office, to occupy it. Great educators, statesmen, jurists, publicists, captains of industry, leaders of organized labor, prelates, justices of the United States Supreme Court, ambassadors to and from foreign courts, specialists and experts in nearly all lines of human endeavor—all have thought it compatible with their dignity, or that of their office, to appear before local brotherhood men and deliver their message. The late United States Senator Dolliver, to the writer's personal knowledge, at great inconvenience and the sacrifice of much-needed energy and of valuable time, endured a journey to a town remote from the railroad to keep an engagement to address a handful of brotherhood men.

The average lecture before the brotherhood group —and the writer has consulted many hundreds of chapter announcements—is of a grade thoroughly in keeping with the standards of the lecturers alluded to. They are entertaining only in the sense that the reception of knowledge is entertaining. They are informational to a high degree, and are almost always imparted with the end in view of conveying serviceable knowledge. In this regard the brotherhood has brought to the men of the local church and community, through an agency of the church, a body of instructors who could not otherwise have been secured.

Many of the most distinguished lecturers are themselves members of a brotherhood.

The relation of the chapter to the church of which it is a constituent part, to chapters in other denominations, to neighborhood and community work, to civics and to general social service, will be dealt with specifically as these themes are developed. It should be set down here, however, that there is an ever-present danger of duplicating effort, and of dissipating energy in the religious and spiritual work of some chapters. In fact, there are pastors and other church officials who have a legitimate cause for complaint against certain brotherhood groups who allow their zeal to overbalance their discretion.

There is the Sunday morning devotional service of the men conducted by a large number of the brotherhoods. Usually it takes the form of a Bible class, and meets at the same time as the regular Sunday-school. This class, or at the very least those of its members who are also members of the church, no matter how closely it is related to the brotherhood chapter, should be just as closely related to the Sunday-school organization. It should be in attendance at the opening exercises of the school and, if even inconveniently possible, at the closing exercises. The growing boy and especially the boy who has entered upon the adolescent period, has a very natural tendency, under conditions that obtain in most Sunday-schools, to graduate from the school because of feminine surroundings and, in a great many cases, because of the little-boy-angel and little-girl-angel idea, always repugnant to a healthy boy, being so largely dwelt

upon. He hears nothing about big men angels with beards and if his gaze takes him around the school-room about all that he sees is little-girl-angels grown up. The boy will be held in the Sunday-school, and from it graduated into the church, only when the men return to the Sunday-school, and not until then. If the Sunday-school is not worth while for the man, it is certain that the boy will regard it lightly. It should be the business of the brotherhood Bible class to materialize full-grown men for the Sunday-school. The mere fact that "outside" men who are members of the class do not care to attend the regular Sunday-school, even for a few minutes, ought not to have a feather's weight against the claim of boy life in the church's recruiting ground.

The effect of members of the men's class leaving the church immediately upon adjournment of the class is prejudicial to the young people of the church, depressing upon the pastor, and generally detrimental to the entire church membership. A cause of grave complaint which the pastor justly has against the brotherhood class would be removed if the class would see to it that its membership attends the regular Sunday-morning church service. It is a fact that this growing laxity of the Sunday morning men's class, both with regard to the Sunday-school and the morning service of the church, has caused scores of pastors to utter their protests in communications to the general brotherhood headquarters.

Another point at which the brotherhood and the pastor will disagree concerns the mid-week prayer meeting. Carrying the idea of gregariousness too far,

the brotherhood in many instances inaugurates a regular weekly prayer or devotional meeting for men. This invariably operates to the detriment of the established prayer service of the church. No matter how workable the plan may seem in theory, in practise it is shown that men will not attend two prayer meetings a week, and it is clearly the duty of the brotherhood to stand by loyally and reinforce the established services of the church.

There are objections along the same line which have been made by sincere and broad-minded pastors against the Sunday afternoon men's meeting in the church, because it minimizes the attendance of men at the Sunday evening church service. Criticism also has been passed upon special evangelistic services conducted in the church by the brotherhood which, in some respects, lessen the power of the regular revival services or of the regularly appointed yearly seasons of pronounced evangelistic effort. These objections are perhaps not as serious as the others, but the brotherhood group which would give the largest measure of co-operation to its own church assuredly should never reckon on conducting independent religious meetings within the church without satisfying itself of the hearty accord of the pastor.

In its appeal to the "outside" men for support or co-operation, the brotherhood chapter should proceed on the assumption that the man approached has the delusion that the church has no call to any great, splendid, heroic service. He believes that the church takes a man out of the world, away from the scene of active, bustling life, the moment it takes him into

its membership. He believes that it concerns itself only with creed, dogma, formalisms, antiquities, an age that has gone and a world that is to be—in short, that it has no interest in mundane things of the present. Approach him with the proposition that the Church of Christ is the biggest business institution in the world. Show to him that the Standard Oil Company and the United States Steel Corporation are, from the viewpoint of the dollar, mere dwarfs in comparison. Tell him that it has more branch houses than any other enterprise in the world and that it does business with countries and people of whom the average business establishment never heard. Let him know that it represents the greatest money investment on the face of the earth. Just intimate that its capital is without limit, because of the infinite power of its Head. Say that its trade-mark is the Rock of Ages, beside which that of the Rock of Gibraltar dwindles into an infinitesimal weakling. Offer him an opportunity to identify himself with an agency which saves, conserves and utilizes life in this world, the which makes for fulness of life in the next. *But don't preach a churchliness; don't patronize; simply offer the job.*

III

THE BROTHERHOOD IN ACTION

HERE we approach the work of the local brotherhood and concern ourselves with the exact projection of the chapter as a specific instrument of service. The matters to be dealt with are definite and concrete. That which is to be related will present a composite view of the activities of chapters of all the denominational movements. In some instances it is possible to give deserved credit to the individual group, because of some service which it has rendered in a distinctive manner; but in most instances no especial credit can be ascribed to any particular organization for the reason that the work done is common to chapters in all of the movements.

If the founders of the brotherhoods have any great cause for rejoicing—and surely they have—it is largely due to the fact that from the very beginning they adopted the flexible method with regard to local constitution, aim and objective. And it was against just this absence of uniformity in specific work that the early brotherhood men of the local churches objected. It is true that a simple uniform objective, prescribed generally by all of the brotherhood movements—a sort

of preserved process—would have made the formation of local brotherhoods much easier and, for a time, their membership more numerous. Certainly a mechanical enthusiasm would have been kindled, and would have lasted about as long as the novelty of the idea. But there would have been no incentive to initiative, no particular reason for study or thought, and the chapter would ultimately groove itself into a rut and wear itself out rubbing against the edges.

As a result of the flexible method and its stimulus to local initiative the chapters of the various movements have discovered or invented nearly 500 different methods of expressing men's work. In other words, they have learned that there are 500 different ways in which men can express constructive Christianity in definite terms, for the well-being of others and the building up of the church and the kingdom.

Objectives

Here are the "brotherhood objectives" as conceived by one of the larger of the general movements:

Fellowship	Fraternity
Solidarity	Education
Spiritualization	Reinforcement

Communication

To express these the local chapters of the denomination provided for forty-two committees, never all of

them in one chapter, but many of them in each chapter. The committees are on

Music	Relief
Civics	Census
Fealty	Ushers
Rescue	Lookout
Calling	Athletic
Distress	Charities
Literary	Vestibule
Exercises	Devotional
Strangers	Evangelistic
Employment	Stewardship
Educational	Woman's Aid
Pastor's Aid	Personal Work
Entertainment	Law and Order
Philanthropic	Ways and Means
Public Notices	Social Service
Religious Work	Spiritual Work
Good Citizenship	Church Extension
Outdoor Meetings	Church Collections
Sunday Reception	Services and Music
Christian Culture	Printing and Publication
Church Attendance	General Welfare of Community

If the local constitution had been rigidly prescribed by each general organization, and committees indicated, it is doubtful whether more than eight or ten of these committees would have been noted. Committee organization and work should grow out of local needs. Uniformity should be only in spirit and aims.

How Columbus Men Found a Job

Dr. Gladden's church in Columbus was looking for a junior pastor. Thinking it might be some time before the right man could be found for the place, the

president of the brotherhood and a few members conferred and then called upon a dozen others to meet later outside the church and determine just what the men could do until the senior pastor secured assistance. The meeting developed so much interest that a larger meeting was called and fifty men gathered.

Specific things to be done were pointed out. It was noted that there was only one male teacher in the morning Sunday-school, that the Bethel Sunday-school needed a superintendent, and that the leader of the men's Bible class was the man best fitted for and was willing to take the place in the Bethel school. The suggested change made necessary the securing of a teacher for the men's class. It was observed also that the West Side social centre was in need of men to spend an evening or two each week at the centre to take charge of boys' and young men's classes; also that the common congregational fund, which includes the support of the missionary work, was not being pledged and collected as it should be.

A committee of the brotherhood was at once appointed to take charge of and be responsible for the congregational fund, which relieved the pastor entirely of having to make appeals for the fund. Men were secured for work in the Sunday-schools and social centre. Five men volunteered to teach in the morning school, and three men volunteered to give an evening every week to work at the social centre.

All of this might have been done without a brotherhood, was the comment, but the fact is that it never had been.

A Pioneer Men's Club

The Men's Sunday Evening Club of the Congregational church at Appleton, Wis., held its first service on February 21, 1892. Since then over one thousand men have been enrolled in its membership, which is now about 350.

The club assumes one-half of the expenses of the weekly calendar, which on special occasions is often elaborate. It also provides part of the expense for the regular music and all of the expense for the special music of the church. Its funds come from the Sunday evening offerings and the initiation fees of new members. The average Sunday evening collection is over $12. Every dollar of this has been used in helping the evening service. The club inaugurated a series of lay sermons. Business men, teachers, doctors and judges have turned preachers for the occasion. This club was a pioneer in its section in the attempt to enlist more men in the church services and work. It is said to be the oldest (with the exception of that in Park Street, Boston), and it is one of the largest of its kind in all of the Congregational churches. It invites to its ranks all who believe in a church service and whose duties are not elsewhere. It seeks as members young men of the city and older men as well; not only those who can attend each meeting but those who by their influence and co-operation in many ways can help in the work the church is trying to do. It offers gladly and generously to give any help possible to those who wish to try any of its methods for increasing the interest and effectiveness

of the Sunday evening service, or for solving the problem of the men and the church. This club has done one thing so well that it has maintained its self-respect and the admiration of those who know its work.

John Wanamaker's Method

John Wanamaker, when president of the Bethany Brotherhood of Andrew and Philip, connected with Bethany Presbyterian Church, Philadelphia, made it a particular point to know personally each of the thousand or more men of his organization. To each member he sent a letter which he termed "a personal word to each member of the brotherhood." In it he requested the full name of each man (and of his wife); full names of the children at home, together with their ages; names and ages and residences of children away from home; trade, calling or occupation of each member; birthday of each member, and asked other questions such as the following: Did you ever join any church? About when was it and where? Are you a member now and where? Which of your children are not members?

The letter stated: "I find myself growing fast in interest in the men and their families. It does not satisfy me to shake hands with most of you once or twice on Sunday. I want to know you better and to know how you are situated. If I knew what you were working at, who compose your family, I would have a little book prepared (not by a brotherhood man), made solely for myself, that I could read over and look at sometimes when housed at home, and I could

have with me sometimes when I am on my knees in prayer. If I did not find any way to help you, I believe the knowledge that I would have of you would help me to understand you better. I am not accustomed to talk about people or their affairs, and whatever you choose to say to me at any time will be entirely confidential."

Plan of a Methodist Pioneer

The late Rev. Dr. Amos B. Kendig, one of the very first brotherhood men of the Methodist Episcopal Church, whose idea of "enlisting men" for church service was worked out shortly after his retiring from the chaplaincy of an Army Post in the West, following the Civil War, believed implicitly in the brotherhood ideal expressing itself in practical ways. His plan was to utilize men as sub-pastors. The names and addresses of individuals and families in the community, "in and out of the church," who were in need either of temporal or spiritual aid, would be secured for him. He would then get his men together and state the circumstances of each case and ask for a volunteer to assume personal charge of it. The men always responded, and at the next meeting of the brotherhood the several reports were brought in and read, which had a stimulating effect upon all of the members. Very often men who had been helped were present at these meetings, and many were the conversions which were brought about simply by a manifestation of Christian kindliness. It was Dr. Kendig's plan, on which he placed the maximum of emphasis,

to have each of his brotherhood men skilled as a "personal worker." A feature of his brotherhood was the "Sunday Morning Breakfast Association," where the men would gather an hour or so before the regular church service, partake of a light repast, join in a brief devotional program, and thus fit themselves for uniting in the morning service of the church. Regular meetings of his "band" comprised the working out of a practical program, which included a large measure of social intercourse and a light meal before adjournment.

Rival of the Lodge

At the college town of Albion, Mich., is a brotherhood which is operated along the lines of a lodge, and which has grown to such proportions that the regular fraternal orders do not care to meet when the churchmen have "anything on." This is for the reason, primarily, that most of the lodge men are members of the brotherhood. The activity of the organization is expressed through humanitarian channels—such as caring for the work ordinarily performed by the Associated Charities, securing employment for men, visiting the sick, providing convalescents with needful care, distributing garments to the poor—although the purpose and aim of the brotherhood is distinctly religious, and these services are only means of bringing men—and women—unto fellowship with Christ and His church. The brotherhood is in its tenth year and has a membership of about 300.

Works at Home and Abroad

A brotherhood at Fostoria, Ohio, started six years ago with six members who composed a Bible class. The class remained as a department of the brotherhood and meets regularly with the Sunday-school. While the class had remained almost stationary as to numbers, yet as soon as the larger work was started it began to grow normally. After six years of steady work the brotherhood has a membership of 150 men, together with a boys' branch of fifty-five youths. It engages in the usual routine of a local brotherhood, working in the church and community, importing lecturers and giving occasional entertainments to provide the organization with social tone. It has undertaken a systematic study of the Life of Christ; is interested in missions, the men having built a mission church in India and are supporting a missionary there. The juniors also support a native missionary in India. The men built a brotherhood room at a cost of $1,200. A secretary on salary is employed. The membership contains a number of men of prominence, but the rank and file is made up of "laboring men." The brotherhood is interested in civic and industrial matters and also engages in social service.

One Man's Influence

An instance of the influence which one man wielded in a community is afforded in the history of a Brooklyn brotherhood. It started its movement about four years ago with a dinner at which ninety men were

present. A large number of the charter members were not members of the church. One of the non-churchmen who became interested when it was made plain that the brotherhood was not going to "work for itself" but for the community, was a prominent yachtsman. His leadership was recognized and men who had not seen the inside of a church in twenty years followed his example and in a short while were talking in very truth of "my church," and "my brotherhood." Men in all walks of life are members.

Organized the Quakers

The brotherhood in a Kansas city had performed a work of co-operating with the police authorities in cleaning up a district, and had done it so well that an official of the city, a member of the Society of Friends, desired to know more of an organization of churchmen who would engage in such practical work. The brotherhood idea was explained to him, and he thereupon invited the brotherhood men to meet with the men of his church and tell them about it. This was done, and what was perhaps the very first local brotherhood among the Society of Friends was organized.

A Methodist Chapter's Program

The chapter in Grace Church, Des Moines, Iowa, carried out the following program, which gives an idea of the plan which many chapters follow in their meetings:

October 12, 6:30 P. M. Dinner in church dining room. 7:30, Address by Henry Wallace, editor *Wallace's Farmer,* Sunday-school worker and member of President Roosevelt's Farm Commission.

November 9, 6:30 P. M. Dinner. 7:30, Address, "Jerusalem and the Holy Land," Miss Harriett Yeater. Music.

December 12, 7:30 P. M. Address on the work of the Juvenile Court, by Probation Officer C. M. Young.

January 11, 7:30 P. M. Evangelistic meeting for men only.

February 8, 7:30 P. M. "The Church and the Christian Man." Topic presented by H. S. Kester, representing the travelling man; Dr. C. B. Fountain, representing the professional man, and T. R. Hubbard, representing the business man.

March 8, 7:30 P. M. "Critical Periods in the History of Our Country," by B. N. Moss and G. L. Dobson.

April 12, Meeting of Methodist Men. 6:45 P. M., Dinner; 7:45, Talks on Church Finances, W. H. Arnold; the Sunday-school, E. S. Root, Superintendent; The Relation of the District Superintendent to the Churches of the District, Rev. G. W. L. Brown, Superintendent; address by the pastor, Rev. O. W. Fifer; address by E. D. Samson; music by male quarter; vocal solo by G. A. Fairly.

May 11, 6:30 P. M. Dinner. 7:30, Address, "God's Universe," by F. H. Sinclair, President of the Brotherhood.

June 14, 8:00 P. M. Wesley Day. Character Sketch, by E. D. Samson; Wesleyan Influence, by H. V. Adams.

August 9, 4:00 P. M. Picnic supper, Grandview Park.

It is noted that the attendance at the April meeting, when church affairs were considered, was very large, and that men became interested in certain detail work of the church to which they had never before given a thought. Also that men of the church who had been strangers became acquainted. All of these dinners and meetings, the secretary of the brotherhood observes, served the purpose of making the work of

the church more effective and of teaching the value of system and united effort in all reform movements; also that the meetings are simply the means of bringing the members together and of arousing interest in practical work.

An Outline of Committee Work

Lander Memorial Methodist Church (South), of Louisville, Ky., operates its brotherhood through four committees, viz.:

1. Religious Work and Mission Study. Chairman, the first vice-president. Conducts a men's Bible class in the Sunday-school and men's devotional meetings; distributes invitations to special services; establishes and conducts neighborhood and shop meetings; takes a religious census of the neighborhood; encourages systematic giving and tithing; co-operates in revival effort and stands by the pastor; arranges for lectures on travel in Bible lands; connects with and advances work of the Laymen's Missionary Movement; prosecutes mission study in classes; supports normal and teacher-training classes, and, in general, seeks to revive and extend among men the intelligent and earnest study of the Word of God and of the work of those who hold His commission to "Go preach the gospel to every creature."

2. Civic Improvement and Social Service. Chairman, the second vice-president. Studies local problems of life and labor with a view to bettering conditions, e.g., child labor, tuberculosis, unsanitary housing and tenements, unsafe schools, etc.; reports on actions of city council, watches legislation and organizes opposition to vicious laws; initiates and advances moral reforms; helps men to better positions; co-operates with social settlement workers, teachers, etc.; agitates for a better community—without saloons, gambling dens, Sunday desecration, improper shows, demoralizing billboards,

and *with* better schools, cleaner streets, public playgrounds, hospitals and organized charities. It strives not only to quicken the religious zeal of the members for their own church and denomination, but to investigate the social problems about them and contribute toward their solution in the spirit of Christ.

3. Fellowship. Chairman, the third vice-president. This Committee makes visiting men and boys and newcomers feel at home in the church; invites men to brotherhood meetings; sees that newcomers are introduced; helps men to find lodgings, work, friends; holds debates and discussions, general and religious; arranges clubs for parliamentary practice; gets up entertaining programs for chapter meetings; supervises public lectures and entertainments; welcomes new members and takes pains to extend their acquaintance; initiates musical features (glee club, orchestra, etc.); provides refreshments; plans for a banquet annually in the church for all men of the church. It aims to exemplify and disseminate the spirit of the Elder Brother among the men of the chapter, the church and the community.

4. Membership. Chairman, the fourth vice-president. The business of these men is to watch out for and win new members; to exercise oversight of membership roll; to operate "follow-up" plan for members; to have custody of badges, song books and other chapter property; to prepare for initiation and installation ceremonies; to care for the chapter meeting room; to get subscribers for church papers; to discover and report cases of sickness among members and others; and in general to be charged with the duty of enrolling every man who can help or be helped by the brotherhood.

A Chicago Experiment Station

A group of brotherhood men of a Chicago church established by way of experiment, over one year ago, what they called "The Young Men's Home"—a house accommodating twelve, with parlor, dining-room,

kitchen, bedrooms, all furnished, at a cost of about $700,—which is now a successful venture. Here these Christian young men live together. Sleeping rooms are tastefully furnished and present the homelike appearance which characterizes the room of every clean, Christian young man. A fixed price is charged for board and room. A woman is employed who prepares the meals and takes care of the home, but who rooms outside of the building. Enough has been saved practically to pay for the furnishing, while no man has paid more than the average middle-class boarding house would have charged. But the social and religious factors of the organization are of greater importance than the economic. First, these young men accomplish a much larger amount of work for the church and community than a corresponding number distributed in several rooming houses. Second, there is a spirit of fellowship which helps to bind the men together and create an atmosphere that is much needed in a city where young men are likely to become lost in the crowd. Social functions also are given and the young men receive their friends.

This small experiment station has demonstrated the practicability of grouping young men in homes especially prepared for the purpose. The primary object of the home settlement plan is to reach young men of Christian families, who come from the country or smaller towns and who select a rooming house as one would a lottery ticket, and in very many cases because of loneliness, bad environment, and pressure of circumstances, fall into sin.

The Executive Committee of the Chicago Methodist

Brotherhood is planning for a larger enterprise along this line where two or three hundred young men may be housed and boarded. With the surrounding states informed of such a centre, a boy from home will be invited to come direct to this institution. That he will remain there permanently is not to be expected, but the likelihood is that he will stay long enough to become familiar with conditions in the city, and under the guidance of those who are acquainted with its perils will select his permanent home judiciously. The home provides a base from which to fight the evil rooming-house and furnishes sufficient force to provide a social centre that will attract young men who, for lack of proper social opportunity, are being ruined. In the home contemplated there will be an employment bureau and affiliations will be made with all the helpful organizations of the city such as night schools, intelligence offices, lecture bureaus, and the Y. M. C. A. organizations.

Diversified Work of Local Brotherhoods

A census of the "activities and interests" of the members was taken in order that the chairmen of the committees could make an intelligent draft upon each individual member for service. Members were requested to express their preference of lecture topics from a list containing a score of themes.

Study classes in Christian ethics, conducted jointly by the pastor and a layman, interested the members of a chapter for an entire season.

A chapter took up the "practical study of public

questions" on which there was pending legislation. The better to arrive at an understanding of the various bills, organization as a State Senate was effected under the leadership of former members of that body and the State Legislature.

Membership contests are conducted with chapters in other denominations and with groups in each chapter.

To get a proper viewpoint of the Jewish religion a chapter secured a rabbi who gave a series of interesting lectures on his faith. Other chapters arranged with priests of the Roman Catholic Church for lectures on the tenets of that church, and still other groups had the Unitarian and Universalist points of view set forth by ministers of those denominations.

In many of the Methodist chapters brotherhood meetings are held immediately upon the adjournment of the Quarterly Conference, the District Superintendent, or the Presiding Elder, remaining to deliver a lecture on church history or denominational work.

Regular lyceum courses are a feature of many chapters during the winter months.

Chapters in several of the denominations conduct a "mutual benefit" or "beneficial aid" department in connection with their work. The beneficiaries are usually those of their own membership, but in some cases the funds are drawn upon to meet the funeral expenses of some one of the community.

A chapter in the Methodist Church takes entire charge of the funeral arrangements of a deceased member, when desired, and meets all of the expenses incidental thereto, when the circumstances call for it.

Ladies have been made honorary members of a Presbyterian brotherhood.

The men's association of Brown Memorial Church, Presbyterian, Baltimore, meets the salary of the pastor of a new church.

A chapter of the Congregational Brotherhood conducts a correspondence course among its members, and those of the community who are interested, in men's work.

Ladies' auxiliaries of numerous brotherhoods render effective service and co-operate largely in social service work.

A church club of young men in Chickasha, Okla., grew in six months into a Young Men's Christian Association. Many of the brotherhoods in smaller communities engaged in a work similar to that of the Y. M. C. A. In larger places where the Y. M. C. A. is not established the brotherhoods consolidate and supply the need.

A department in one of the Disciples' brotherhoods is that of " watchers " at the bedside of the sick among its membership.

A Methodist brotherhood in Kansas has a " telephone corps " which keeps the members informed of all matters of interest to them as brotherhood men. Speedy and effective service in time of need is thus rendered.

A brotherhood in Iowa bought a home and raised a large sum of money for a member who lost both of his arms in a railway accident for which, it seems, the railroad company was not liable.

A brotherhood in the Methodist church of a small

Kansas town was instrumental in securing a Carnegie library for the community.

Many of the chapters have committees whose duty and pleasure it is to visit brotherhoods in other churches and make a study of their methods.

Meetings at the homes of the members are held by many of the brotherhoods in the smaller communities.

A Methodist brotherhood has a committee whose particular work it is to keep filled the "middle block" of pews.

A parish at South Manchester, Conn., is divided into nine "brotherhood districts," with two men assigned to each district. To each man is given a list containing the names and addresses of all church attendants—not necessarily members—in his district upon whom he is expected to pay something more than a merely perfunctory call.

A great many chapters in half a dozen of the denominations have committees which are campaigning for an increased circulation of the denominational papers.

"Old Folks' Sunday," observed by many of the churches, affords the brotherhood men the opportunity of utilizing carriages, buggies and automobiles in which to convey the old folks to and from church.

Campaigns are waged by many of the local brotherhoods against the comic supplement of the Sunday newspaper, and still other chapters are crusading against the Sunday newspaper itself.

The Men's Association of the Brick Presbyterian Church, New York, have the following committees: Announcements, Auditing, Civic, Employment, Hotels,

Legal Aid, Medical Aid, Ushers, Year Book, Strangers and Presbyterian Brotherhood. Such committees as the Legal Aid and the Medical Aid, the members state, are invaluable to those who will seek them, for in them skill of the highest order is at the service of any one in the church. The association has supported a medical missionary for six years.

A campfire for old soldiers is a yearly feature of many of the brotherhoods.

The brotherhood in Emory Methodist Church, Pittsburg, Pa., exacts personal service from each member. Its membership is about 300. The brotherhood rooms are in the basement of the church, and include parlors, reading and game rooms, gymnasium, meeting room, banquet hall and kitchen. The work is done along Y. M. C. A. lines.

Interest in agriculture is stimulated and work for the unemployed is provided by a Kansas brotherhood which leases land for cultivation.

The conducting of blind men to church from their home at an institution is the regular work of a committee in several of the New York brotherhoods.

The democracy of the brotherhood was strongly evidenced recently in a university town when the chapter at a regular meeting received into membership the recently elected County Judge, a prominent merchant, the instructor in Greek at the university, a distinguished lawyer, several teamsters, a number of carpenters, mechanics and clerks, and one man who was rescued in the mission which the brotherhood had substituted for a saloon.

Organizing teams are permanent factors in many

of the chapters. They render service of great value to their respective movements in responding to calls to effect organization in nearby churches.

Topics for Brotherhood Consideration

Some of the topics suggested by the Colorado organization of the Methodist Brotherhood for consideration of chapters throughout the state during the current year are:

The golden rule in business; does it disqualify a Christian to achieve success in the business world?

Is the intense strain upon the men of our day in their business and professional life the key to their apparent indifference to religious appeals; if so, what is the remedy?

Rich men who are great church workers; what can we learn from their lives?

Is the increase and concentration of wealth a national menace?

Preserving the nation's wealth for the use of the people.

The problem of the unwelcome foreigner.

The "beet workers" and other like aliens.

The "man higher up."

Our lawlessness, riot, lynching, increase of divorce and crime; cause and remedy.

Should we have a monthly discussion from the pulpit of some social, civic or industrial problem?

Are women a greater moral force for good than men?

Equal suffrage; do its results justify its extension?

Union of effort in welcoming the stranger and making the church cordial and homelike.

Socialism, its good and its evil; is it a national menace?

Using our church plant the other six days.

How can we add dignity and value to membership in the church?

The social teachings of Jesus.

A "personal workers" class for each chapter.

The reading of the Bible and moral training in the public school.

What can we plan in our work for the uplift of our community, and for the better co-operation of religious forces?

Reports on vacation experiences.

Graft, a national menace; its cause and its remedy.

Are the Charter or Commission forms of government the best for American cities?

Five-minute talks for or against the Initiative, the Referendum, the Insurgent, the Direct Primary.

The larger activity of church men in practical politics the only solution to our civic evils.

The problem of the boy and the church. Can the brotherhood help to solve it?

The "Big Brother" movement and the modern juvenile court.

Public playground movement and its beneficial results.

The "Boy Scouts" movement.

The Laymen's Missionary Movement. What has it done; its present status? Shall it be a spasmodic movement or a permanent force? How can the brotherhood co-operate with it?

The local missionary situation; what advances can we plan and achieve?

The Christmas shopping period; how can we avoid its objectionable features?

Topics at a Meeting of Leaders

These were recently considered at a protracted meeting of brotherhood leaders in the West, and serve to indicate the wide scope of practical brotherhood effort.

The brotherhood as the power-house of the local church.

How to create a brotherhood Bible class.

The discovery of the exact place of service.

Things to avoid in the local chapter.
How to articulate the local chapter to social service.
The boy problem and the brotherhood solution.
Brotherhood meetings; what kind and how often?
The religious significance of eating together.
The brotherhood and the man outside.
Brotherhood training in lay leadership.
Certain things the brotherhood can do in every church.
How secure the affiliation of unrelated men's organizations?
Some local accomplishments impossible without a brotherhood.
The district officer, the key to the brotherhood situation.
Importance of laymen as state and district officers.
Shall the local chapter attempt many things or few?
Is it best to hold separate brotherhood devotional meetings?
Distinctive religious advantage for meetings of men only.
Value of the wide range of brotherhood activities.
Imperative necessity of local leadership.
Tithing and the obligations of the ministry of money.
The brotherhood and the evening church service.
Can the brotherhood be made effective in the small town or village?
The preacher's relation to an effective brotherhood.

IV

LAY EVANGELISM

IN the large sense all of the striving of the brotherhood is along evangelistic lines, provided it is understood that the term, to evangelize, is not restricted to the somewhat narrow interpretation given it by common usage. To evangelize is to "instruct in the gospel." This involves both preaching and teaching. Moreover, an evangel is a "bearer of good news." Evangelism as commonly understood is but an incident in the brotherhood program.

The older type of evangelism was very largely that of the text-book, and of exhortation; the newer type is of the laboratory and provides for demonstration and application. The brotherhood has to do with the newer and more comprehensive point of view in which the preaching function, or that of exhortation, does not enter so largely—in so far as the brotherhood is concerned. Modern evangelism would not place less emphasis upon preaching and exhortation, but it would give a decidedly more pronounced emphasis upon instruction and application.

To "instruct in the gospel" implies a setting forth, in understandable terms, of the whole gospel, and not merely a section or a part. It would be evangelistic work, therefore, not only to enunciate gospel truth in

relation to social problems, but to give a working application of that truth. Consequently, it may be said, any social service program, if it is truly built upon the gospel foundation, and if its end is the salvation of men to a life here, as well as hereafter, of large Christian usefulness, must necessarily be evangelistic.

Strictly speaking, evangelism is only a step, although a fundamental one, in the processes of Christian preventive, remedial and constructive work. Usually it is the initial step. The weakness of most evangelistic appeal is rarely in the presentation of the gospel, now that both its individualistic and social aspects are more fully appreciated, but rather in the inadequacy of the means employed to follow up the appeal and give it practical application.

If the brotherhood holds true to its course, and ever seeks the saving of the whole man, it should prove to be the greatest vehicle for lay evangelism that the church ever has known.

The usual expressions of religious work by the brotherhoods, principally in the forms of meetings, are too well known to require more than passing mention. The Sunday morning meetings, usually in Bible classes, preceding the regular church services; the meetings on Sunday afternoons, always informal, with plenty of good music and with an attractive program which varies each week, and regular or occasional services in prisons and other institutions, are the means commonly employed by the brotherhoods to reach men *en masse*.

Sunday afternoon meetings in many places are given successfully as a substitute for or a rival to the

Sunday theatre, where so-called "sacred concerts" are on the bills. It has been shown that there are a large number of men seeking pastime and entertainment on Sunday afternoons who prefer to find it in the church, and under religious auspices, than otherwise.

In Chicago is a Sunday Evening Club composed of brotherhood men of several churches which has been remarkably successful in conducting services in the downtown section of the city. These meetings differ greatly from those of the Salvation Army and appeal strongly to men who cannot be reached by the Army's method. No inconsiderable feature of the meetings is the attendance and participation of well-known business and professional men.

In one of the largest churches in Pittsburg is held a Sunday afternoon brotherhood meeting which is frankly advertised "for men who do not go to church." These facts are made prominent—that it is altogether informal, that no collection is taken, that men may remove their coats or "come in your shirt-sleeves if you wish," and that it is by men and for men exclusively. The speakers usually are business men. The meetings are largely attended.

The efficacy of the brotherhood in "revival" services of the church, or during the "week of prayer" has been tested. Here is afforded the matchless opportunity of the personal workers of the brotherhood group, who, on the floor, supplement intelligently and effectively the work of the platform.

All mass meetings of men, in fact, call into play the individual initiative, and only through man to man

work can the results of the meetings be perceived and, especially, conserved.

Noonday prayer meetings in shops and factories occupy the attention of brotherhood groups in nearly all of the industrial localities. In New York, Boston, Philadelphia, Baltimore, Pittsburg, Chicago—in practically all of the larger cities where the brotherhoods are federated, campaigns are methodically blocked out, and the work of taking the gospel to the employees of large industrial concerns is apportioned among the chapters. In many cases the same group conducts its work regularly every weekday in the same shop, mill or factory. This has the advantage of bringing the brotherhood men into closer touch with the employees. Another plan is to have different groups each day at the same stand. The advantage in this is in the effect which is produced by numbers and variety. Here again the element of individual work enters largely, for while only two or three five-minute talks will be made by as many different men, yet the entire group can scatter itself among the employees and strike up acquaintances. Lasting friendships have thus been formed and great good has been accomplished.

Sunday afternoon park meetings and meetings at other open-air places of recreation are more and more engaging the attention of the brotherhoods. Usually some prominent man, preferably a commercial man and, where possible, a Christian man in public life, is secured to preside, or to deliver the address, the brotherhood men distributing themselves as personal workers among the crowd. This method also is followed usually in street-corner meetings.

There are also brotherhood bands composed of men who are in the employ of several of the Western railroads, and who have organized "hand-car brigades." The idea originated among some C. B. & Q. men of an Illinois railroad town, and it soon spread. The men take a hand-car on Sundays and travel from one settlement to another of track and construction gangs, and conduct religious services.

At several places in the Pennsylvania and Ohio coal fields noonday meetings are held among the miners, and brotherhood men in the vicinity of large stone quarries discover similar opportunities for service among the quarrymen. Brotherhood men also visit the lumber camps in Wisconsin, Michigan and Minnesota.

"Yokefellows work," along the line suggested years ago by Dwight L. Moody, also features the activity of many local brotherhoods, where the men go "two and two" and pay friendly visits to those whom they would reach.

In several brotherhoods of an Eastern section are what is called "16 to 1 Clubs," which, however, have no political significance. The origin of the name came about through the recital of an experience of a man whom a local brotherhood had won. He stated that he had received fifteen invitations from as many brotherhood men to join with them in their movement; that these came to him with unfailing regularity and that a different man delivered each invitation. He had declined them all, until the sixteenth man came, then it dawned upon him that there was something like an organized attempt to secure his interest, and

that the odds of 16 to 1 were too greatly against him, and he had better give in. The sixteenth man got him.

These groups find their counterpart in a "Hang-On Club" which was organized in a Kansas brotherhood located in a community of 700. Certain prominent men of the place were not avowedly Christians. They were "marked" for attention by the brotherhood men and it was understood that the group was to "hang on" until the men were "landed." Hence the club's name. The result was not only the securing of the men originally approached, but the utilizing of those same men as working members of the club. Ultimately it resulted in bringing nearly every man of the community into the church and in the Christianizing of the town.

Rescue mission work occupies groups in many of the chapters in the larger cities. The men do not seek "platform work" as a rule, but prefer to distribute themselves among the congregation and win by personal approach to the individual man. However, there are several rescue missions conducted entirely by brotherhood chapters, which have assumed the entire operating expenses of the work, even to providing the salary of the superintendent. In other cases local chapters are given charge of the mission services several times each month, at which times the brotherhood men are out in force.

As the result of a street-corner meeting in a college town in New York, held one evening opposite a notoriously wicked saloon, the brotherhood men were "dared" by the saloonkeeper to return the next even-

ing and hold a meeting in his saloon. The meeting was held and the saloonkeeper was converted. The saloon was speedily transformed into a rescue mission and, in time, the ex-saloonkeeper became the chief missionary among the "down and out."

Cottage prayer meetings are popular among the men of rural communities, the effort being not only to gather the regular brotherhood men at the home of a member for devotions, but to secure the attendance of men not related to the church.

"Family Altar Leagues" also provide small companies of men in the brotherhood with a mission which is distinctive and which can be undertaken successfully only by the more tactful men of the chapter.

Noonday prayer meetings in business sections are being conducted in almost every large city of the country by brotherhood men. One of the general brotherhoods indicates this as a regular department of work.

A distinctly brotherhood evolution of the noonday meeting is that of the "Brotherhood Lunching Club," where the men get together at least five days of each week and talk over brotherhood matters exclusively. A development of this plan provides that each member of the club endeavor to bring at least one new man to the luncheon once a week.

V

MEN'S BIBLE CLASSES AND THE SUNDAY-SCHOOL

THE Adult Bible Class Movement, of the International Sunday-school Association, is organized exclusively for the development of this particular work among both men and women. The usual adult class is composed of those of both sexes, whereas the brotherhood class is made up exclusively of men. The Bible class idea primarily is that of Bible study, but within recent years it has been broadened to include social features.

The problem which the brotherhood Bible class faces, and which it is called upon to aid in solving, is that of holding the boy in the Sunday-school. That which the brotherhood itself must consider is the larger problem of making a distinctive place for the boy, as such, in the organized work of the church.

The absence of men from the Sunday-school largely accounts for the diminishing number of boys in regular attendance at its sessions. If this fact were appreciated not only by the members of the brotherhood class, but by the official members of the church, a long step forward would be taken in solving one of the most serious problems of the churches. Not long ago

the official members of a Methodist church in Chicago voted to attend the Sunday-school regularly. The boys at once became interested in the school. In less than three months the attendance of boys had increased over fifty per cent.

A brotherhood at Winfield, Kan., while casting about for some "big job" to undertake, heard a statement from the Sunday-school superintendent to the effect that there were fewer boys in attendance upon the school at the time than ever before, and that the number was slowly decreasing. The brotherhood established its men's class without delay, related it definitely to the Sunday-school, and began a campaign among the men of the community, adopting as the slogan, "Invest in the Boy. He is the Man of To-morrow. Join the Men's Class." Men were secured on that appeal alone, and unchurched men, to whom the old proposition of "unite with our church" was stale, were secured as members of the class, ultimately uniting with the church. The class soon solved the boy problem for that Sunday-school.

Dr. McNaugher's Class

Perhaps the most noted men's Bible class is that which was started a few years ago as a branch of the Men's League of the Eighth United Presbyterian Church, Allegheny, Pa. Soon the class outgrew the league and the church. It was then deemed to be in the best interest of the class and its growing constituency to sever formal relationship both with the league and the church, and to organize as an indepen-

dent, undenominational organization, which was done. It became the Neighborhood Bible Class for Men.

Instruction is by the lecture method. No questions are asked by the instructor. The lecture is preceded by a devotional service lasting twenty minutes, with singing by a men's chorus. The lectures are on all topics appropriate to the character of the organization. One series was on the Ten Commandments, and as many as a score of lectures were based on a single commandment.

The class has a membership of nearly 900. The average attendance last year was 321, the lowest being 165 and the highest 900. The work of the class, which is almost identical with that of a brotherhood, is done through the following committees: Executive, Social, Entertainment, Evangelistic, Cottage Prayer Meeting and Employment. The class is supported entirely by free-will offerings. Much money is spent for advertising, and much is used in charitable work. The instructor, Dr. John McNaugher, gives his services without charge.

Organization and Conduct of Men's Class

The Men's Class Department of the Congregational Brotherhood, after considerable study, recently made the following suggestions as to the organization and conduct of a brotherhood class:

At the beginning and all the way through, a successful work must have at its heart from two to six men who are working with a clear vision, a dogged persistence, wisdom, concerted prayer and courage.

There is not on record a local work which has been successful without this feature.

The next step is to organize the class; that is, to adopt a constitution and elect officers, etc. An unorganized adult class is now as obsolete as the carpet-bag.

1. *Who shall lead the class?*

(a) Not the pastor, he has more than he can do now; not the president, he has a man's job as it is.

(b) Some young, wide-awake, successful, Christian business man, who has sense and knows what things are first in life and the order of all things, who loves men and knows how to work and pray for them.

(c) Lay the burden of responsibility hard upon such a man when he is found. No man dare refuse the call of so great an opportunity for Christian leadership and service without an extenuating excuse.

2. *When shall the class meet?*

(a) At the Sunday-school hour if possible.

(b) In most cases it is best to meet with the Sunday-school for the opening exercises.

(c) It is usually found expedient for the class to become a component part of the church organization as a class of the Sunday-school.

(All questions of detail, such as time and place of meeting, must be worked out to meet local conditions.)

3. *How to secure members.*

(a) By membership contests.

(b) The "nabbing" committee at church services.

(c) Visiting and personal solicitation.

(d) Advertising—public, press, printed matter, display signs, etc.

4. *How to hold members.*

(a) Have a simple initiation and introduction to the class, so that a man knows he is in.

(b) Set him to work if possible at once, give him some

definite responsibility, so that he is personally and actively tied up to something.

(c) Have a leader who can send a lesson home to every fellow.

(d) If at all possible have a class room.

(e) Keep after men with intense and genuine interest.

(f) Never allow a fellow to be a stranger but once.

(g) Break into his life during the week somehow, by sociable times, "stags" and "mixed," by musical and debating clubs, athletics or some personal assistance.

(h) Let him feel some big sympathetic heart next to his.

5. *What Committees?*

(a) A committee for each thing that is a regular responsibility and needs more than one man to look after it. You cannot have too many committees; provided, first, there is something definite for the committee to do, and, second, that an efficient chairman is available. One more committee than there are things that must be done, or efficient men to head them, is one too many. The principle here is—everybody responsible for something and at work, with a minimum of organization and a maximum of achievement.

(b) The three committees—Membership, Religious Work and Social—are considered almost indispensable in all classes. Other committees, such as the following, are found in some classes: Lookout Committee, Relief Committee, Rescue Committee, Social Service, Advertising or Publicity Committee, Athletic Committee, Reading Room Committee, and Special Committees.

6. *What Religious Activities?*

(a) The only justifiable reason and adequate object of a men's class or club is to make men true sons of God and Christian brothers to their fellow-men. The class which urges, with manly dignity and without compromise or equivocation, the rightful claims of Jesus Christ for the absolute mastery of men's lives will have prestige and respect. It is duplicity to preach what is not practised, but to claim to be a Bible Class and not to preach it is plain unvarnished cowardice, and no one is so quick to see cant and hypocrisy and to shun it as a man.

(b) The religious tone of the class must of necessity depend very much upon the leader.

(c) As essential as organization is, the greatest and most enduring achievements are being accomplished by reaching one man at a time for Christ by personal evangelism.

(d) Personal evangelism must precede and be supplemented by all the religious means and agencies of the church and class.

(e) When men are prepared help them into church membership.

(f) Support the regular Sunday church services and prayer meeting and Christian Endeavor. Possibly the pastor will arrange for the class to take an evening service occasionally.

(g) When a men's club grows so feeble or so selfish as to be able only to support its own weight, the undertaker's services will soon be needed. Do something for somebody outside the class quick. It is not numbers that is wanted, if the ranks of the class can be depleted by sending out Sunday-school teachers and officers. Every class should undertake some necessary missionary work. A class has no more justification in being self-centred and selfish than an individual. If a class chooses to minister only to its own life and enjoyment, dry rot and desiccation will bring a speedy and painless end.

7. *What social activities?*

(a) Every activity of the class should be sociable. Where two or three are gathered together, there let it be a sociable. The sociable life of a class is a condition, not an occasion. The classes of greatest social activity are social all the time and make men feel at home and at ease all the time, not only once a month or even once a week.

(b) Have a social policy and follow it faithfully. If it doesn't work, change it.

(c) Have mixed socials, many and varied in time, place and program.

(d) College men and club men know how to have a splendid "stag" social, so should every class.

8. *What side lines?*

(a) Athletics, of course, and any and all departments of

sports which appeal to a sufficient number of men to play. Next to bread, athletics should be a young man's staff of life. Athletics in a class is like health and spirits in a boy, the more the better, provided it is under control. Athletics are all right so long as they are a by-product of the class and contribute to its success and efficiency, but when the class becomes a by-product of athletics and simply contributes to the success and glory of a championship team then athletics in the class are all wrong.

(b) Debating clubs, chess and checker clubs, glee clubs, orchestra, employment bureau, lecture courses; in fact almost any legitimate and helpful enterprise and diversion which will group men's interests about the class and tie men to the church.

(c) Boarding house or home finding committee. Look after the strangers in the community.

(d) Stop successful clubs and special stunts while they are successful. Start new things frequently, make them boom for a short time. Never allow an enterprise to peter out and die of old age; they always leave a bad odor if they do. Take them to the edge of the class and drop them off when they are in the full bloom of health.

Advantages of Class Organization

1. American men want to vote and choose who will lead and direct them. Congregational men especially are very particular about democracy, autonomy and independence.

2. It develops *esprit de corps,* loyalty and devotion to the class because it is the member's class, not the leader's—"our class."

3. It develops leaders and workers, encourages personal initiative and affords scope for the exercise of individual talents.

4. It distributes the work among officers and committees and affords a means of doing a great number of diversified things essential to the needs of the church and community, thus enlisting men along the lines of their natural interests.

5. It gives permanency. An organized class is greater than

any leader and will maintain itself from generation to generation. All old classes in the country are organized.

6. It gives flexibility, so that a class can adapt itself readily to developing or changing conditions.

7. It affords a basis of affiliation or confederation with other similar organizations.

8. It makes possible a larger share in the evangelization of the world by adopting specific objects or supporting missionary pastors.

A Word to the Bible Class Leader

It is not likely that in your round of activities there is any place where the investment of your time and personality will bring such mammoth returns as in your class. If you are a successful business man the Lord is confidently expecting that you will do much more than make your board and lodging in the world.

Have the individual needs of the class in mind in your preparation of the lesson. Don't teach the lesson—teach the Bible and teach the fellows. Never go to the class without private prayer. Generate power.

Have the fellow who is in trouble at your home to dinner; get into his life and help him with his problems.

Multiply yourself in the fellows and be sure you are most worth multiplying.

Forget the newspapers often and read helpful books.

Attend the ball games, etc., and "root."

Help worthy boys in business, if you are in a position to do so, and help the unworthy fellow to become worthy.

Put a premium on aggressive, clean, Christian young manhood.

Help the president steer the affairs of the class; be diplomatic, and above all be God's kind of a man, for yours is the dominant and the permanent influence in the class. As the class officers and members change from time to time, you must provide the class power, purpose and progressive continuity.

Topics for Men's Clubs and Classes

The Franklin Brotherhood, of Somerville, Ind., prepared the following suggestive list of subjects under the general caption, "What is Christianity?" for the weekly meetings of its men's class:

The Christianity of Abraham Lincoln.
What the Wage-earner Thinks is Christianity.
Experiences of a Probation Officer.
Christianity and Modern Religious Problems.
Christianity and Law.
Christianity and Tolstoi.
Christianity and Modern Science.
What a Converted Confucianist Thinks is Christianity.
Christianity and the Creeds.
What an Alderman Thinks is Christianity.
Christianity in the Light of Jesus.
Christianity and Industrial Education.
Jesus and "The New Religion."
Christianity and the "Down and Outs": An Hour with Merrimac Street Mission.
A Study of Hadley's "Down in Water Street."
Christianity and Church Membership.
Christianity and Atheism. A Study of Haeckel's "Riddle of the Universe."
Christianity and the Boy Problem.
Christianity and Evolution. A Study of Darwin's "Origin of Species."
Science and Immortality.
A Study of Dr. Gordon's "Miracles and Faith."
Christianity and a Man's Vote.
Christianity and the Modern View of the Bible: a Study of Dr. Clarke's "Sixty Years with the Bible."
Christianity and the Physical Life.
Christianity and the Ideal Way of Being Thankful.

Aggressive Christianity.
Christianity and the Freedom of the Will.
Christianity from the Side of Newspaperdom.
Christianity and the First Christmas.
Progress of Christianity During 1910.

VI

THE SUNDAY EVENING CHURCH SERVICE

A LARGE number of the local brotherhoods which have been effective for years were organized with the single idea in mind of building up the Sunday evening service of the church. Incidental to this work other lines of endeavor developed, but no matter how extensive became the field of service, the initial aim of the organization never was overlooked. Mention has been made of the brotherhood at Appleton, Wis., which for a generation has specialized in the Sunday evening service, the while establishing itself as a power in the church and community.

To give publicity to the evening service through advertisements, not only in the newspapers but by the use of handbills, posters and postcards, now is recognized as entirely proper and not incompatible with the dignity of the church, but this method was viewed only a few years ago by multitudes of church people as unseemly and "secular." The early men's organizations brought about a change in view.

However effective the advertising, if the service is of a more or less stereotyped character, or if the men who respond to the invitations to attend fail to receive a courteous and hearty greeting, *or are patronized,* little or nothing will be gained.

Usually the brotherhood effects a complete organization,—places a wheel within a wheel, as it were,—to co-operate with the pastor in arranging for, advertising and conducting the service. This organization is made up, as a rule, of at least three closely-articulated groups. The first will suggest to the pastor attractive features for the service—the theme or topic, musical program, flowers. That done the second group will formulate a plan to promote the service and advertise it. Perhaps a few hundred tastily printed postal cards, signed by the individual sender and not by a committee, will be mailed to men in the community (including those who are members of the church, but who fail to appear at the evening service), especially if there are hotels or boarding houses in the vicinity. These names can readily be secured. The third group is charged with the responsibility of welcoming newcomers, of making their acquaintance and of providing tactful ushers. The pastor at no time appears at all prominently in any of these matters, although he always knows just what is being done.

There is a world of difference between getting out a large number of men at a special service, and of *building up* an evening service. Organization here plays an important part. The ushers and other members of the group have secured the names and addresses of the men who have attended. The group meets after the service, or early the next week, and a follow-up campaign is outlined. One brotherhood group which has specialized in this work for years employs a card system of cataloging and indexing. The card shows at a glance these items:

Name and address. Date of first service attended. Acquainted with (here the name of some member of the brotherhood or congregation). To be visited during week of —— by Mr. ——. Then follows the report of the visitor on the following points: Trade, calling or profession. Business address. Church member? If so, where? For what church work apparently adaptable? Temporary or permanent resident. What are his interests? Age (about) —— years. Domestic relations. Result of visits. Did you succeed in gaining an acquaintance? Will you interest yourself in him for another week? (These are the questions which cover the more important points. On some of the cards which are used later, after the man is looked upon as a possible acquisition to the brotherhood, as many as a score of additional items of record are called for.)

A month of Sunday evening services, conducted under the direction of the brotherhood, with the president of the brotherhood or the pastor of the church, one or both, presiding, have been conducted with gratifying results through the working of the following plan:

A fifteen-minute address by some prominent Christian layman, usually of some other church or denomination, on the topic, "Why I Am a Christian," or "What Christianity Means to Me." This would be followed by a brief sermon by the pastor. The theme at the first service would be, "What Is a Christian?" At the next, "Why Be a Christian?" would be considered; then, "Is Christianity Optional?" or "Why More Men Are Not Christians." The last sermon

would be on "How to Become a Christian." The general theme for the series was "Christianity on the Witness Stand."

Another series was that on "The Church and the Christian Man," and the topic was presented from the viewpoint, respectively, of the travelling man, the labor union man, the lawyer, the doctor, the banker, the public official and the educator.

It is perhaps needless to say that the utmost care must be observed in selecting the lay speakers. Be sure they are Christian men.

A Columbus church inaugurated a "men's forum" several years ago. It was conducted by the brotherhood. Meetings were held every Sunday evening at 6:30. They occupy just one hour. Topics of interest on religious, social, civic, economic and industrial matters are considered. After a brief period of devotions the chairman, always a member of the brotherhood, introduces the speaker, invariably a prominent man, usually of another church, who gives a ten- or fifteen-minute authoritative presentation of the theme. This is then followed by a discussion. The "forum" is now an established feature of the church, and has been the means not only of drawing many men to the regular evening service of the church, but of greatly enlarging their knowledge of affairs with which the church is vitally concerned.

In one of the smaller cities of Iowa the brotherhood agreed to become responsible for the attendance at the Sunday evening service provided they were permitted to advertise it in their own way. The brotherhood ascertained the average evening collection for six

months and guaranteed the amount to the trustees, it being the understanding that the brotherhood could have all over that amount for promotion purposes. The brotherhood men and the pastor then entered into a co-operative arrangement, the brotherhood agreeing to furnish the topics for the discourses, provided the pastor would develop them.

Regular space then was taken in the one paper of the town—a space clear across the front page immediately under the headline, which was used exclusively to advertise the service. Some of the ads were striking and some were fairly startling, especially when thrown across the top of the paper in bold-face type. One was "When the Devil Went to Church." "Tight Wads" was another. A political suggestion was in the theme, "Standpat or Progressive?" Another was "The Vacation Curse."

This plan succeeded in filling the church. The effective organization of the men kept it filled. The sermons of the pastor, not nearly so spicy or sensational as the advertisement would lead one to expect, were nevertheless gingery and showed that the church had a mission and a message to men of to-day, and that it was concerned with all live issues.

The plan of giving one evening service each month to the brotherhood is becoming general, and as a consequence more lay sermons are being preached in American churches now than ever before.

VII

THE MID-WEEK PRAYER-MEETING

THERE are few problems of the local church that yield less easily to the usual processes of solution than that of the mid-week prayer service. It may have been true in past years that the spiritual life of the church was accurately gauged by the interest manifested in this meeting, but one would hesitate to apply that test to-day. While the various movements have brought about a marked quickening in the life of the church and a noted revival along many avenues of enterprise, yet it may be questioned whether some of these movements have not operated to the detriment of the mid-week meeting, in so far as the attendance of men is concerned. The problem is not alone that of the city church, but is equally that of the one in the town and the rural community, and especially the community within easy reach of a large city.

It would not be difficult to discover at least a few of the causes that have made for the decrease in the attendance of men, although it would be difficult to discover the cause which is general and which would apply in all cases. However, the plan for the general resuscitation of the long-established service has yet to be formulated. It may be pointed out that one of

the reasons why men do not attend the mid-week gathering with greater regularity is to be found in the multiplication, during the past decade, of church and other religious agencies. These have drawn heavily upon the limited time of busy men. Service on boards and committees unquestionably utilizes in large degree the time that would otherwise be given, in a great many cases, to the mid-week meeting. Moreover, business life to-day is more strenuous than ever before, and men are obliged to choose between several lines of service and to give of their limited time to the work chosen.

The problem of the prayer meeting is not exclusively that of the brotherhood, but it should assuredly receive the earnest consideration of the men's organization which would do well to co-operate with the pastor and the church officials in making this service popular.

Numerous methods have been tried. Some have been successful for a time, but ultimately have failed through lack of comprehensiveness in plan and the absence of persistence in method. The approach to the solution of the problem is likely to be found in securing a consensus of opinion of the congregation as to the character of the service which will appeal to them most strongly. The fact must be faced, though, that this is merely an initial step in the work of upbuilding the service, and that the further processes of construction will call for co-operative endeavor on the part both of men and women.

A "study" of the mid-week service was made by the brotherhoods in a score or more of the churches

in the outlying sections about New York. One group sent out the following series of questions to members of the congregation. The replies which followed resulted in a revolutionizing of the meeting, and the prayer service became one of the most interesting and instructive of the church's gatherings.

1. What in your thought should be the object of a Mid-Week Service?
2. Are you a regular attendant at the Mid-Week Service?
3. If regular, why? If irregular, why? If not at all, why?
4. During what period of your life have you been a regular attendant? Why?
5. What type of meeting have you found to be most interesting and profitable?
   a. Address by pastor.
   b. Brief remarks by pastor (or leader) and prayer by others.
   c. Same as "b" and testimonies.
   d. Conference on some phase of the church's work or social service; subject to be briefly presented and discussion to follow.
   e. Bible study.
   f. Mission study.
   g. Work of various church boards.
   Mention others.
6. Suggest a monthly program if you think several of these types should be inaugurated or maintained.
7. On what evening should the meeting be held?
8. Will that evening meet with your convenience?
9. Name at least six topics you would like to have considered.
10. Should topics be announced in advance?
11. Are you in favor of having laymen lead the service occasionally?
12. Should outside speakers be secured?

13. What are your suggestions regarding the singing?

14. Describe briefly the kind of a meeting that would increase your efficiency and make for the progress of the kingdom of God.

15. Would you plan to attend and co-operate in maintaining the kind of meeting you have described?

16. Do you think the meeting would appeal to other men and why?

17. Would it appeal to the women and the younger people? Why?

18. As meetings are now conducted, what part, if any, do you take in them?

19. If your suggestions are adopted, what service would you be willing to render?

20. Will you pray daily for the next ten days that a plan may be devised which will make the Mid-Week Service a vital factor in the life of your church?

In addition to these questions the age of the person questioned was asked, as: under 21; 21-30; 30-45; over 45. It was also requested that no name be signed to the replies.

The responses showed that a majority was in favor of the adoption of a monthly program, that topics should be announced in advance, that laymen and outside speakers should be secured to lead the meeting frequently, and that more attention should be given to matters of social progress and community service than to the ordinary phases of the church's work. A brief presentation of the topic, followed by discussion, was favored.

VIII

LAY LEADERSHIP AND THE MINISTRY

LEADING laymen are to be found in every church. Lay leaders are rare. The leading layman may be a famous lawyer, a great architect, an eminent physician, a successful merchant, a large manufacturer, a celebrated financier or a skilful engineer. This prestige he brings to the church of which he is a member, but it does not necessarily make for lay leadership. The lay leader is a man who is a leader in the affairs of the church; if he is a strong factor in professional life so much the better.

The development and training of lay leaders should be one of the most important functions of the brotherhood. His place in the church work of to-day is second only to that of the pastor, and his influence along certain lines, other matters being equal, is even greater than that of the pastor. He is needed in the Sunday-school; the boys' organization would be powerless without him; the men's Bible class could not exist and justify itself were it not for lay leadership. The projection of the church into the community as a force for social uplift could not be done adequately without his large help. The work of the local boards is effective only in measure as lay leadership is utilized. The work of the general church is largely entrusted to his

guidance and execution. The ministry is recruited from those who early manifest an aptitude for leadership in religious work.

All of the general brotherhoods provide not alone for the development of lay initiative, and for the utilization of laymen in all forms of Christian service, but they emphasize the surpassing importance of creating lay leadership. Numerous churches have laymen as associate pastors. General boards in several of the denominations have laymen in the office of executive secretary. The field in which their service shall be given and their powers utilized is as broad and extensive as that of the minister, yet there is no overlapping, no collision, no duplication of work. The functions of the minister and those of the laymen in religious work are separate and distinct; but they are complementary.

The demand for lay leaders is greater to-day than ever before in the history of the church. It has been occasioned by the enlarged conception which Christian men have of their responsibility for the evangelization of the world. This has been expressed in the organization of the brotherhoods throughout the Christian church, and in the launching of the great Laymen's Missionary Movement, which, at the very outset, converted leading laymen into lay leaders, who brought their power and their prominence and the commanding influence which they had in the affairs of the world to bear upon the enlargement of the kingdom of God. This demand was occasioned, further, by the broadening of the scope of the local church—through its institution and conduct of "settlements," the develop-

ment of the "institutional" and the "socialized" church, the contacting of the church with the great agencies that makes for the amelioration of social evils, and the active participation of the church, through its men and women *as church members,* in the work of civic, moral, industrial and political reform.

The development of the lay leader in the local brotherhood must proceed along educational lines. The horizon of the average layman is seldom beyond that of his local church, and it is rarely the case that he has more than a very general knowledge of the governance of his own church and the conduct of its affairs. The relation which the local church sustains to the denomination, and to its general boards and benevolences is little known to the average man in the pews. Just where his church connects with the great religious movements and the part which it should play in the evangelization of the world—particularly through the denominational missionary agencies—are unknown to a great majority of churchmen.

Local brotherhoods have appreciated these facts and have proceeded to change the conditions. Classes in church history are conducted, as are normal classes for Bible class leaders. Representatives of the various boards of the local church frequently appear before the chapter and set forth in detail the work of their respective boards.

A men's league of the United Presbyterian Church elects annually from its membership a secretary for each of the boards of the church. It is his duty to acquaint himself perfectly with the purpose and the

work of the board he represents, and to see to it that every member of the league gains this knowledge. In addition, the secretary presents the work of the board to the general congregation, at regular periods, tells of its progress and sees to it that every member of the congregation is put in the way of securing full information. This is done not only with regard to the local and general boards of the denomination, but also with reference to all of the enterprises of the church.

Other local brotherhoods set aside regular meetings at which nothing is considered except local church interests, or general church interests, or the specific work of the church in the parish or community.

Still other groups provide for meetings at which officials of the boards are present and outline the purpose and the work of their respective organizations.

All of this is in order that the brotherhood membership, primarily, may have an accurate working knowledge of the church with which the brotherhood is connected, and all is in pursuance of a plan for the development of lay leaders.

Classes are also organized of men who are desirous of engaging in work with boys, or in general work at settlements and missions, and experts are engaged to instruct them.

In many of the local chapters at least one meeting yearly is held at which the claims of the Christian ministry are urged, and every opportunity is given to those who are considering its appeal to gain an appreciation of its duties and responsibilities.

In the Brotherhood of the Disciples of Christ is a department which is devoted wholly to securing re-

cruits for the ministry. A fund also has been established to aid in the education of those who are preparing for or have entered upon a theological course.

Through the general organization of the Brotherhood of St. Andrew a movement is quietly conducted in the church's schools and colleges for the development of candidates for Holy Orders.

IX

JUNIOR BROTHERHOODS AND BOYS' ORGANIZATIONS

THE men of to-morrow occupy a prominent position in the plans of all the general brotherhoods. Several have separate and distinct boys' departments, the work being supervised by specialists in work with boys. Others conduct junior brotherhoods along the general lines of the senior society, while others co-operate effectively with the various boys' club movements—such as the Boys' Brigade, the Knights of King Arthur, the Knights of the Holy Grail, etc.,—which are already operating in most of the denominations.

The Congregational Brotherhood, Brotherhood of St. Andrew, Brotherhood of Andrew and Philip, Presbyterian Brotherhood and Christian Brotherhood maintain boys' brotherhoods as a branch of the general movement. The Methodist Brotherhood, together with the Sunday-school and Epworth League (young people's) departments of the church, has formulated plans for the launching of a tri-partite boys' movement in the church and is preparing a new organization for that purpose. The other general men's societies contemplate the inauguration of boys' work and

are meanwhile establishing close relations with the local clubs of boys that are already at work.

There are at least two general movements in behalf of boy life, but not especially for the boy of the church, which appeal strongly to the brotherhood men. One is the Big Brothers and the other is the Boy Scouts. They are too well known to require detailed presentation here. The one has to do principally with the boy of the city who has been haled before the children's court, usually because of some prank which in the town or country would be overlooked. Big Brothers volunteer to look after the youngster, provided he is without proper parental control, and to guide him in manly ways, whereupon the court places him in the custody and keeping of the Big Brother. When it is considered that all Big Brothers are men of the manliest type and of the best moral character—Christian men usually—and that their service is entirely voluntary and is prompted wholly by love of boys, it will readily be understood why the movement has been so successful and the results so gratifying.

In the Big Brother Movement the boys are dealt with individually. In the Scouts' organization they are grouped as "troops" and placed under a scoutmaster. The idea of the Boy Scouts' Movement, in the words of its founder, General Sir Robert Baden-Powell, is to "seize the boy's character in its red-hot stage of enthusiasm and to wield it into the right shape and encourage and develop its individuality so that the boy may become a good man and a valuable citizen."

While the Scouts' organization was intended originally for the boy and without thought of his church connection, yet leaders of boys' clubs in the churches have speedily availed themselves of the opportunity which the somewhat unique plan of the Scouts offers for the development of the physical and moral nature of the boy. Numerous boys' organizations in the church have adopted the salient features of the Scouts and are using them as supplementary to the established work of each group. The Scouts' idea is readily articulated with the boys' club in the church.

The central features of the Scouts' plan may be noted as follows: First, it provides a method of recreation, such as outings or "hikes," and camp life; second, it develops self-government; third, it fosters fellowship; fourth, it conducts woodcraft pursuits; fifth, it confers its honors by scientific standards, tests, being non-competitive, the competitors not being the "other fellow," but time and the forces of nature, the Scouts not trying to "down" each other, but to raise themselves; sixth, it confers decorations for personal achievement; seventh, it stands for the heroic ideal which, although physical, leads with certainty to higher things.

Some of the books on work with boys which should be consulted by leaders of boys are "Church Work with Boys," by William Byron Forbush; "Camping for Boys," by H. W. Gibson; "Starting to Teach," by Eugene C. Foster; "Applied Ideas in Work With Boys," a symposium; "Boy Life and Self-Government," by George W. Fiske, and "Social Activities for Men and Boys," by A. M. Chesley. These books

are inexpensive and can readily be secured through the Y. M. C. A. or any book store.

The Congregational Boys' Brotherhood suggests the following as "What Men Can Do for Boys":

1. Every local brotherhood ought to have a committee on boys. A live boy, who is a real problem, can do more to stimulate either a father, or a Christian, or a Christian organization to activity than anything else in the world.

2. Every brotherhood class ought to take up the boy problem some time every year. It may be the home problem of the boy which is resting upon the hearts of members who are fathers that ought to be considered. It may be the study of temptations which are in the pathway of boys in the local community. Maybe the opportunities for work and the prospects for boys in the vocations is a vital subject in the community where a given brotherhood class exists. It may be that individuals in the class may be encouraged to act the part of big brother to the sons of other men in the class. Perhaps a brief discussion of some book on boys' work may make the brotherhood class a training ground for boy leaders or Sunday-school teachers. There is something mighty selfish about a brotherhood class which gathers all the bright men of the church, while the boys' classes are being taught by women.

3. The Boys' Brotherhood believes that the men of our churches ought to take charge of all the athletics in which the boys of the local church share. If there is a gymnasium the brotherhood ought to furnish a governing board. If there is not it should see what can be done in the way of developing some such facilities. It ought also to lead the way in establishing an annual camp for boys of the Sunday-school.

4. The men of the church ought to take the deepest interest in the problem of holding and inspiring the boys through the Sunday-school. The problem of the modern Sunday-school is not to get in little boys, but to hold older boys. Somebody in the church, and that somebody should be the men and the fathers, should study the question of more cheerful accom-

modations for the boys' classes, more educative text-books and other lesson material for their use, better Sunday-school libraries, and in many cases the advisability of dividing off the boys who are twelve years of age and over into a separate boys' Sunday-school.

5. The men of our churches must face seriously the problem of the older boy. Not only must they study how he can be kept in the Sunday-school, but how he can be related in a friendly and helpful way to the church. Many of our brotherhoods ought to lower their age limit and admit boys of 18, or even of 16, as a part of the men's organization of the local church.

6. Our churchmen ought to see that a few especially hopeful and intelligent boys are sent to one of the many inspiring religious conferences for boys, conducted by the Y. M. C. A. Such a boy will come back to win for good many of his companions in the organized boys' work of the church.

7. The subject of boys ought to be regularly considered at our church conventions and conferences. Let our alert male Christians see that the subject is not slighted by the program committee, and let them correspond with the Boys' Brotherhood headquarters to find out what strong men are available as speakers. If strong men are not accessible mutual conferences concerning these practical problems will be perhaps even more helpful.

8. The Boys' Brotherhood is not so much an organization as it is a propaganda for making boys' work an important part of the program of every church.

X

SEX EDUCATION

SEX education, largely taboo by church agencies, has been taken up by several of the brotherhood federations in the larger cities. To the everlasting credit of the federations it should be noted that in every instance professional men, always specialists in social prophylaxis, have been engaged not alone as consulting experts, but as actual leaders.

The Laity League for Social Service in New York (Manhattan) directed its attention soon after organization to the matter of sex-hygiene, and availed itself of the counsel and direction of several prominent men in this field. The following is a copy of its bulletin on "Sex Education and Amusements," issued recently to the men's organizations in the churches and synagogues of old New York City:

"Recognizing that varying conclusions [on Sex Hygiene] may be reached, it is submitted that the following are worthy of attention as being the result of the thought and consultation of churchmen after having the best obtainable advice.

"Religious people should be in intelligent agreement upon the question of sex education and the closely allied ones of the single standard for men and women and healthy amusements for boys and girls.

"Ignorance is more than dangerous,—it is criminal. The place where knowledge should be found and imparted on

questions of sex is the home. But knowledge which is untouched by religious motives does not accomplish lasting results in this fundamental matter. The facts should be permeated with the spirit of religion. The appeal to individuals should not be made on the basis of fear of physical or social results; moral and spiritual motives are far more powerful.

"*The Single Standard.*—The Laity League for Social Service is convinced that the men of the church should clearly and fairly demand the single standard for men and women. This means that men's lives should be as pure as they demand that women's lives shall be. This can be attained by the boys and men of the churches after careful, sustained education of the highest type in Sex Hygiene.

"The single standard is entirely possible. The continent life is recommended by the best medical authorities, who refute the false views circulated by quacks and ignorant persons.

"*The Responsibility of Parents.*—The responsibility for training rests primarily upon the parents. They are the ones naturally designed to give training to their children at proper times. Mothers and fathers are in need of training; indeed, some must have an entire change in their point of view regarding matters of sex. In their love they have deceived themselves as to the security of the children. They must realize that children constantly search for facts which are often learned in distinctly harmful ways. Parents should recognize the fundamental power of sex impulses and should emphasize the essential cleanness and holiness of the powers with which God has endowed men and women. Parents should have an outline of a method for approaching these subjects with their sons and daughters which has the approval of the wisest people. The League will be glad to furnish courses of this character and will also give a list of the best books on the subject.

"*Sex Training Outside the Home.*—In many cases, parents have not the training or the education to give instruction to their children. The Laity League for Social Service believes that the men of the churches should urge trained physicians

and teachers to give such instruction to different groups in the churches and in the public schools. This has been done in other parts of the United States. The sad facts known to the Department of Education prove beyond a doubt the need of such training among the children of New York.

"*Amusements.*—As one means of diminishing the Social Evil in New York, there should be a development of healthy amusements for young people of both sexes in churches, in public schools and in public places under proper supervision. Living and amusement conditions in New York City are abnormal. Young people will have amusement. Many places where amusement can be obtained for small sums are responsible for low standards and immorality. But healthy games and dancing for persons of both sexes should be offered in parish houses and public school buildings under proper supervisors. The experience of the Wisconsin State Library Commission with educational moving pictures demonstrates the feasibility of using moving picture entertainments for instruction and recreation in parish houses and other church club rooms, with direct moral results.

"*Conclusion.*—The soul of the child is invaluable. Heart-rending results have come from ignoring preventives and thrusting aside the whole subject as too terrible to mention. The time has arrived when men should stand for the single standard of morality, for a high respect of the body and its fundamental functions, for chivalry which reverences and protects every possible mother, and for sane and healthy amusements which will keep young people from the danger of physical and moral harm."

XI

CHURCH AND NEIGHBORHOOD CLUBS

MEN'S clubs, organized originally for the promotion of social life in the local church, were established for years before the brotherhood was inaugurated as the general, church-wide movement of men. The clubs as a rule did not aim directly at a religious objective, although they sought to increase the attendance of men at the church services; but they were interested primarily in the creating of an atmosphere of good fellowship among the men of the church. Gradually they began to take hold of church improvement and building projects, of problems of church finances and benevolences, and of affairs that related to the welfare of the community. In time the club came to be regarded as the general emergency organization of the church.

Membership seldom was limited to those of the church; in fact the club sought to secure the interest of as many outside men as possible. In many instances this brought about reorganization and enlargement of the club's field of labor, as well as a broadening of its scope. Thus the community club and the neighborhood club were evolved. In some instances there was a severance of organic relations with the

church, although churchmen predominated in the membership. Usually the club retained and emphasized its affiliations with the church.

With the development of the brotherhood movement these clubs, which were conducted as entities largely independent of local church or denominational control, gradually came into line with the official brotherhoods and became chapters of the same. However, numerous men's organizations, unsectarian in character, and composed of Protestants, Catholics and Hebrews, arose and constructed a platform of common righteousness and morality on which the membership could stand regardless of religious affiliations. These are the neighborhood and community clubs of to-day.

The specific work of the clubs and the more general work of the brotherhoods is identical in character, and the brotherhood movement has undoubtedly infused the religious spirit into the clubs.

Perhaps the most noted service which these clubs have rendered is in connection with the work of suppressing the saloon, the gambling house and various other excrescences of community life.

In a Colorado city where the sentiment of the people seemed to be in favor of abolishing the saloon, it was for years found difficult to get the votes necessary to this purpose. Meanwhile a club connected with one of the churches had grown to some proportions and it undertook the work of crystallizing the anti-saloon sentiment. It invited to its membership all men who favored the abolishing of the saloon, with the result that some of the most prominent men of the city,

without regard to political or religious affiliations, joined the organization. Soon the club was resolved into an anti-saloon league. The election came shortly after reorganization had been effected, and three-fourths of the precincts voted "dry." The organization continued its work of education and its agitation against the saloon, and at the next election the "wet" element was outvoted nearly two to one in every precinct of the city. Not only was the saloon put out of business (and kept so), but the anti-saloon forces elected the mayor, the entire board of aldermen and all other officials. At that time (two years ago), it was the most notable victory for civic righteousness of any municipality in the state. During the campaign the editors of rival political papers worked side by side, their points of difference lost sight of in their common desire to purify the city.

The president of the league, who had been lukewarm towards the church, was so impressed with the aggressive spirit of the brotherhood men that he joined the group which had remained as the nucleus of the league, and later united with the church. Under his management the churchmen's organization developed into a general welfare club, but it never lost its point of contact with the church.

Clubs and brotherhoods in scores of "dry" sections have taken up the problem of ministering to the social wants of the men who had looked upon the saloon as the "poor man's club." Rooms in churches were fitted up as clubs and kept open six days in the week. In numerous localities one of the saloons in each section was transformed into a club, and facilities for recrea-

tion, reading, writing and social enjoyment were provided.

At Franklin, Ind., a men's club gave a banquet to which it invited the saloonkeepers whom it had put out of business. Many attended, and the club men had the opportunity of stating to them that the fight was not against them as men, but against the business in which they were engaged.

A group of churchmen at Missoula, Mont., gave a supper in the church to which about fifty men, mostly unrelated to the church, were invited. There was a brief address by the pastor in which he stated exactly what the church stood for in the community. He urged all men who were in favor of the church, whether they were members of it or not, to inform themselves fully as to its affairs. He stated that the church was not self-supporting and that it was obliged to receive aid from the Home Missionary Society. Gradually the exact financial condition of the church was revealed. It was a revelation not only to the outside men, but to many who were members of the church. The salary paid to the pastor was almost inconsiderable. It was immediately proposed that this salary be substantially increased, whereupon it was learned that this could not be done as long as the support of the missionary society was continued. The men then decided that they could do without the support. There was present the former president of a university, who suggested a men's organization to include all of the men who believed in the church and its mission. This was formed with an initial enrollment of about fifty. A month later the church

declared itself independent and self-supporting, with its finances on a solid basis. This had been brought to pass by the men's club.

In Baltimore is a neighborhood club composed principally of men related to a Methodist church, but comprising men of several denominations (including Roman Catholics and Hebrews) in its membership. Its purpose is to keep the neighborhood "morally and physically clean."

The opportunities which the men's organizations have for service at health resorts are not fully realized. While the clubs and brotherhoods have been most generous in building cottages at health centres and fresh-air settlements, and of providing tents for tubercular patients, yet the opportunity for rendering personal service is not generally appreciated.

A Presbyterian brotherhood at Colorado Springs has a special group which pays friendly visits to the sick and shut-in men of the city. Their plan is to communicate with the physicians and secure the names and addresses of such men, together with a brief statement of the situation. The parish is divided into twelve districts, with a leader in each. The brotherhood group co-operates with the district leader. To each member of the group is assigned the duty of visiting one or more men, the convenience of the members being consulted as far as possible.

Dr. Howard Agnew Johnston, when pastor of the church, stated regarding this work: "There are men here who are making a battle for life, and very often in the face of great difficulties and discouragements. Some can only afford to stay here alone, while their

families must remain back East. Thus separated, comparatively unknown, it is not difficult to see how much opportunity offers to reveal the spirit of Christ in fraternal fellowship."

A company of brotherhood men of various chapters in Philadelphia, who had made it a practice to visit the prisons and get into personal touch with the men, quietly started a movement to help the younger and more promising men upon their release from confinement. Each man is met at the time of his discharge by one of the brotherhood men. He is provided with a home, when necessary, and with employment, and is at once acquainted with the fact that every man of the brotherhood company will befriend him and environ him with helpful influences as long as he endeavors to do what is right and make amends for past misdeeds. This work has been conducted for several years with gratifying results.

In Cleveland is a "Six-o'Clock Men's Club" which seeks out strangers and newcomers in the community and brings them together once a month at 6 o'clock dinner in the church, where an hour or two is occupied with dining and social intercourse.

"Sane Fourth of July" celebrations have been conducted for several years by the men's clubs in various cities.

The brotherhoods and clubs in a Methodist conference are successfully conducting a "clearing-house for church-members" (men and their families). The idea is to follow up the church members who move to a new locality, especially if it is within the bounds of the conference. Particular attention is given to

the locating in church homes of the young unmarried men. Upon the removal of a man or a family to a new locality the "newcomers" committee of the one brotherhood communicates the particulars to that of the brotherhood in the locating city, whereupon the newcomer is immediately visited and made welcome to the church. This plan provides for the co-operation of the Ladies' Aid or a similar society of women.

Athletics with special regard to the boys of the church and community occupy much of the attention of the clubs and brotherhoods. Tennis courts, croquet grounds, ball fields and even golf courses are provided, in addition to the gymnastic apparatus usually found in the club's quarters in the church. The men and boys whose knowledge of the church and the Sunday-school is vague, suppose that men and boys of the church are rather indifferent to the cultivation of the physical well-being.

In an address before a convention of the League of Unitarian Laymen, Mr. Courtenay Guild said:

"The average man feels a strange aversion to having his name associated with Sunday-school or church work, as it may be regarded as a mark of effeminacy. . . . No greater mistake could be made than to suppose that the successful and manly men are those who neglect the refining influence of the church. . . . Even among young men the best athletes are not recruited from among the tough boys who scoff at religion. At a recent boat race at Annapolis, I was pleased to find one-quarter of the winning Harvard crew composed of former members of my Sunday-school class. Only ten days ago, in the athletic sports between Harvard and Yale, the score was so close that the last day of the race was to

decide the winner. . . . The runner called upon in this emergency was one of my Sunday-school class, and he won the points necessary to bring a Harvard victory."

A religious census of the community (and of the town or city where the clubs are federated) is taken as occasion demands by the men's organizations. Recently the brotherhood in Emory Church, Pittsburg, completed a most thorough enumeration, with the following results: The community was divided into twenty-two districts in which it was found that there were 12,500 members of Protestant and 7,125 members of Catholic churches, and that there were about 9,000 members of churches. The census revealed 800 members of Emory Church, and *975 non-members who preferred Emory, together with over 2,000 non-members who preferred some church of the same denomination.* These results brought to light a condition which fairly staggered the church members, for it was clearly indicated that the opportunity for the church to treble its membership existed in the parish. Concerted action to that end is now under way.

While dinners, suppers and banquets generally have been features of church clubs and brotherhoods for many years, yet not until recent years were they held with any other purpose to serve than that of stimulating the social life of the church. Now a large majority of the banquets are arranged with some specific object in view.

At one dinner the responsibility of the church for work in a particular foreign mission field was discussed. The result was the securing at the dinner of

subscriptions for a total amount sufficient to build a church there and insure the maintenance of a missionary for several years. It was at a dinner also that a chapter house for the brotherhood in a small town was decided upon and $900 subscribed for that purpose.

At another, where the principal speaker failed to arrive, the matter of clearing the church of debt and of devising a more comprehensive plan for raising the benevolences was thoroughly discussed. The result was the appointment of a committee which was charged with this task, and was to report at a dinner to be held a month later. Then the committee reported that the brotherhood had provided for payment of the entire debt on the church and parsonage, and that it had underwritten $5,000 of the benevolences for the current year. It presented, also, a plan for the complete reorganization of the church's financial system along business lines, which was adopted later by the church officiary.

The object of the brotherhood dinner is often to bring together the men of the church and the unchurched men of the community and thus to promote fellowship and friendly relations. That outside men may be secured in larger number many of the brotherhoods set the price of the dinner at "Yourself, and One New Man," and meet the expense from the general treasury; but each diner who is a member of the brotherhood can gain admittance only when accompanied by a new man.

"Father and son" banquets also are popular. At these the men and older boys get together, and no

member of the club is admitted unless he brings his own "or some other man's son."

There are also banquets to the boys, where the serving is done altogether by the men. It is a boys' affair through and through, a boy presiding as toastmaster and boys doing the speaking.

A summary of some of the accomplishments of the church and neighborhood clubs and brotherhoods, not already noted, is:

Built a church complete in one day. (This by a chapter of the Christian Brotherhood.)

Subscribed $3,000 to foreign missions.

Underwrote pastor's salary, also that of an evangelist, and cleared parsonage debt.

Built church in evenings at "overtime"—preacher, lawyers, doctors, merchants and mechanics, all brotherhood men, working side by side in excavating, laying the foundation and constructing the building, the supervising contractor being a member of the organization.

Built "Brotherhood Church" at a cost of $6,000 in a rural community. It is conducted along Y. M. C. A. lines.

Built and maintains chapel in suburban section.

Installed complete kitchen in the church.

Built new section of church for brotherhood purposes, and installed entire equipment of the usual men's club, providing rooms for reading and writing, darkroom for developing negatives, gymnasium, etc.

Gave a Lincoln's Centennial banquet in the interest of Freedmen at which 1,000 men were present, including 100 members of the State Legislature.

Established curfew in the town.

Secured new library for Sunday-school, the books being selected by a carefully chosen committee.

Established mission and settlement house and provided for its maintenance.

XII

CITIZENSHIP, CIVICS AND LEGISLATION

NEARLY sixty years ago the Congress clearly indicated, or reaffirmed, the relation that existed, or ought to exist, between the church and the state in the United States. In 1853 an attempt was made to abolish the office of Chaplain of the Army and of the Navy and for the Senate and the House of Representatives. The proposition was referred to the Committee on Judiciary, which reported, in part, as follows:

"Your committee concede that the ecclesiastical and civil powers have been, and should continue to be, entirely divorced from each other. But we beg leave to secure ourselves from the interpretation of asserting that religion is not needed to the safety of civil society. It must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment—without a firm belief that there is a Power above us that will reward our virtues and punish our sins. In this age there can be no substitute for Christianity. That, in its general principles, is the great constructive element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of this government, and they expected it to remain the religion of their descendants."

In this unequivocal pronouncement the overwhelming majority of the members of the Congress con-

curred, and the office of Chaplain of the Army and Navy, Senate and House, remains secure to this day.

One has said that the "obligations and responsibilities of citizenship are divine obligations and divine responsibilities, and the citizen who shirks these betrays a sacred trust." Notwithstanding, most men of the church have notoriously avoided civic responsibility, have evaded participation in politics because of its "corruptness," and have been, until very recent years, altogether negligible and never permanent factors in practical movements for moral reform and civic righteousness.

In fact, some of the men of the church could be likened to the trans-atlantic vessels in which there are numerous watertight compartments, between which there is no communication. Each compartment is an entity—separate, distinct, independent. So the churchman, fortunately of a type that is rapidly becoming extinct, has stored his religion in one compartment, his politics in another, his social life and his business in still others, and has effectually closed each compartment so that inter-communication was prevented. He has said, "Never mix business and politics and, above all else, never bring religion into either. It is sacred; all other things are secular." Whereupon the man outside the church has flung out this paraphrase, "Never allow your religion to interfere with your business or your politics."

In the light of the gospel's declaration for a "fulness of life," and of Christ's expressed purpose to make possible "the abundant life," both the church and the state, as instruments for the working out of this de-

sign, must be regarded equally as divine. It is possible for both to fall into profane hands and be polluted by unchristian influences. Civic duties, to the right-minded man, are as sacred as religious duties. The spirit and purpose of Christ must be the Christian man's dynamic in all the relations of life.

"The ballot-box is as sacred as the Ark of the Covenant, and a commission to a political office is as sacred as a license to preach."

The matter of the church "going into politics," and of church services being "turned into political rallies," —of which one invariably hears the moment the Christian man's duty as a civic factor is discussed,— is usually the emanation of a superficial mind. The difference between the church entering politics, and the man of the church making his Christianity of positive effect and of measurable value in civic and political affairs, is as great as the distance between East and West.

The brotherhoods have aroused the men of the church to a realization of their obligations as citizens, and have given to churchmen a larger appreciation of the fact that religious principles must actuate them in the discharge of their civic and political duties. To pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," is at least futile if not a profanation of prayer itself, unless one works to that end.

In Columbus, Ohio, is a federation of the brotherhoods which conducted a series of noonday meetings in the auditorium of the Chamber of Commerce. The great question considered was how to make the re-

ligious forces of the city tell for civic reform. It was emphasized by the speakers that if the more than ten thousand Christian voters could be constrained to march shoulder to shoulder for civic righteousness the city could be redeemed from the clutch of the spoilers.

At these meetings was a young lawyer—clean, capable and with a splendid record in the office of city solicitor. He was induced to accept the challenge of the churches, and in due time was announced as a candidate for mayor on a reform platform. The brotherhood men rallied to his support and became volunteer workers in his campaign. The "machine" was, of course, against him, but at the primaries he was victorious over the "organization" forces. The liberals then flocked to the other party and the issue was squarely before the people. Again the brotherhood men rallied to his support and electioneered for him to the very eve of election. The reform mayor, George Marshall, was elected by a handsome majority and for the first time in the history of Columbus the men of the churches had demonstrated their power as civic factors.

What may be accomplished by men of the church through wisely directed effort was shown recently in Minnesota. For many years spasmodic efforts had been made to have the Legislature enact a law relaxing the brutal and antiquated methods of dealing with petty offenders, and permitting the humane probation or suspended-sentence rule to be invoked. Finally the brotherhood of Park Congregational Church, St. Paul, agitated the matter. Judge Finehout addressed the

members on the subject, and action was taken which involved the churchmen generally of the three larger cities—St. Paul, Minneapolis and Duluth. Efforts were put forth to secure the co-operation of the legislators from the three counties. Judge McKenzie Cleland, of Chicago, was brought on to address a mass meeting in Park Church, and at this meeting the Minnesota Probation League was organized. Enthusiastic support came from Minneapolis, Duluth and other cities, and a committee, consisting of Assistant Attorney-General Peterson, Judge Waite, of the Municipal Court of Minneapolis, and Judge Finehout, of St. Paul, was appointed to draft an adult probation suspended-sentence law.

A satisfactory measure was drafted and introduced into the Legislature. On account of the splendid support, through the interest aroused by the brotherhood men, it became a law shortly after its introduction. During the first nine months of its operation, out of 207 cases the suspended-sentence had finally to be passed in only seventeen, and the reports of probation officers show that the operation of the new law is eminently satisfactory.

In a Kansas city the brotherhood men resolved to rid the community of "joints," to have the laws enforced and to inaugurate a clean city administration. The County Attorney was present by invitation at a meeting of the brotherhood at which flagrant violation of numerous laws—such as the selling of cigarettes to minors, the operation of slot machines and other gambling devices, the exhibiting of suggestive pictures in theatres, etc.,—was discussed. The attor-

ney maintained that he could not effect prosecution unless he had legal cause for action; that he knew the laws were not being observed, but that no man came forward to make proper legal complaint. He stated that the men of the brotherhood could best show their good faith by swearing to affidavits covering every known specific violation. This the men did, and the evils complained of were speedily suppressed. The men then "went into politics." They brought about the nomination of clean men for all offices, and secured the election of these men. Thus there were placed in office a churchman for mayor and churchmen for every vacancy on the Board of Aldermen.

At New Philadelphia, Ohio, the brotherhood directed its attention to the gambling devices operated in violation of the law. These were slot machines, and the player had about one chance in a thousand of winning anything more than a piece of chewing gum—for which he paid ten times its worth. It was maintained by the owners of the machines that because the player always "got something for his money"—the piece of gum—the machines, therefore, did not come under the ban of the law against gambling devices. This attitude, too, was shared, for improper considerations, it was alleged, by some of the authorities whose duty it was to enforce the law.

The brotherhood held a Sunday afternoon mass meeting at which the public prosecutor was present. He heard related the harmful effect the machines had on the morals of the children, and he declared that he would have the law strictly enforced, despite technicalities, but provided the men of the brotherhood came

forward and made legal complaint. This was done, and within forty-eight hours every gambling machine in the city was discontinued, and all of them were shipped away within a few days.

At Dorchester, Mass., is a federation of seventeen of the men's church clubs of the city. The membership in the clubs varies from forty to 260, and casts a vote of over 1,300. This is sufficiently large to elect or defeat any man seeking nomination at the primaries. The platform of the federation is: No saloon for Dorchester or any suburban community; the retention of the "Bar and Bottle" bill; the maintenance of the present Sunday laws; the protection of women and children; no sectarian appropriations from public monies; the protection of the present public school system.

The federation has in the Massachusetts Legislature of 1911 three measures, viz., to grant men who must work on Sunday a day's rest on one of the six days that follow; to close saloons from five o'clock Saturday afternoon until Monday morning, so as to give the home a chance at the wages of the bread winner before the saloon appropriates the larger part; and a bill to protect minors from indecent displays of statuary.

The federation is concerned not only with its own legislation, but is usually represented at the hearings of other legislation which it favors, and in opposition to vicious legislation. For this end a lobby is maintained at the State House during the entire session of the Legislature.

The political work of the federation begins in the

fall. Every man who announces himself in Dorchester as a candidate for the Legislature is officially approached by the federation and his attitude ascertained on each of the federation's planks. This matter then is tabulated and sent to the several clubs, so that every churchman knows for whom he is voting. At times, when the issue is clear, the federation takes sides as a federation. Such a case occurred in the fall of 1910. A representative of the Boston brewing interests was seeking nomination as State Senator. As he was a skilled politician with large backing, opposition seemed destined to failure from the start.

A few men of the federation got together and solicited the aid of their fellow-members. In three days an efficient force of over fifty men was secured, who canvassed from house to house in the interest of a temperance candidate whose prospects of success seemed slim. The federation men worked the trains morning and evening, as the men went to and from the city; they circulated their campaign literature, and in less than ten days their candidate was the best talked of man in the district. The efforts of the federation were supplemented by those of the American Minute Men, a patriotic organization that had first brought this candidate into the field, and by the Anti-Saloon League.

With this massing of forces there could be only one result and the temperance candidate was nominated by over 500 votes. The *Boston Traveller* stated, editorially, in considering the "remarkable" work of the churchmen, that "observers in civic matters rec-

ognize a new force in practical politics," and concludes with this, "Henceforth if the church people in the Ninth Suffolk District so elect, they are the 'machine.' The Republican organizations can do nothing without their approval. They have 'the goods' and realize it. They declare they will make the most of it. The future of the 'church machine,' as it is called out in Dorchester, will be watched with a great deal of interest by the rest of Boston."

The federation replies to the criticism that it brings politics into religion by emphasizing the need of more religion in politics.

Brotherhoods in many Western cities have taken up the matter of a better grade of men serving as election officials. Usually the law gives the authorities in office the power to appoint such officials, but because of the laxity of better men, especially business and professional men of the churches, the officials appointed are mostly practical politicians, named by leaders, whose duty it becomes to protect the political affiliations of the leaders.

A Denver church startled the city a few years ago by holding what was regarded as a "political meeting" in the church. The brotherhood inaugurated the affair at a time when a hot political campaign was being waged in the city. Over 700 men attended the meeting, which was presided over by a judge of one of the state courts. Representatives of the four political parties appeared on the platform, and each was allowed twenty-five minutes to state the case of his party. Former United States Senator Patterson spoke for the Democrats, Congressman Bonynge for the

Republicans, and other prominent men presented the cause of the Prohibitionists and the Socialists. This plan has since been carried out by brotherhood groups all over the country. It permits of the churchmen informing themselves at first hand of the issues of the campaign, and has the effect of notifying the politicians that the brotherhood men are alive to the situation.

In numerous instances the men's church organizations at the close of a campaign in which they have been active, will hold a meeting election night and secure election returns over specially installed telegraph instruments.

Haverhill Civic Association

In some of the smaller communities the brotherhoods of the different churches meet and organize Good Order clubs, Civic Improvement leagues and associations, and inaugurate a civic revival. A notable instance of this is in the work of the Federation of Men's Church Clubs of Haverhill, Mass.

It appears that public service was discredited, that the financial affairs of the city were involved with no prospect of relief, and that the "ideals of the citizens were so vitiated that you can't persuade them to vote on principle."

The federation took matters up and urged a Commission form of government. President-Emeritus Eliot of Harvard spoke, at the federation's invitation, to a meeting of over 1,000 men. Following this the federation resolved itself into a civic association, which

petitioned the Legislature for a new charter. A special election was held. Preceding it by some weeks was a series of debates and lectures. The election resulted in six out of the seven wards of the city voting for the new charter by 824 majority. The opponents carried the matter to the Supreme Court and lost. The city election was then held and the commissioner voted in. The fundamental principle of the charter is that municipal affairs are to be conducted in a businesslike manner. The charter assumes that ward lines are artificial boundaries that hinder the best interest of the city, and that national party politics have no place in municipal affairs. Thus ward line boundaries were abolished and non-partisan nominations and elections substituted. The new government speedily corrected the evils of the old, and at once raised the tone of civic life.

Three things marked this movement. While not professedly a religious movement, yet it was closely related to the Church of Christ. The entire affair was conducted by members of church clubs. Protestant, Catholic and Jew, priests and ministers, all labored in harmony. Religious distinctions were forgotten. Political affiliations were cast aside. The secretary of the association said, "The hand of God seemed to be guiding every step of the way." "Men's church clubs are strong factors in the civic life of Haverhill," said another who had gone through the campaign, "and no limit is placed to their possibilities of influence and achievement."

This same federation now has under way a survey of the city. The plan provides for the districting of

the city, and the placing of each club in charge of one district. Eleven clubs comprise the federation's membership. Here is the general outline of what the survey contemplates:

Main Features

Population of the city. Area. Agricultural, commercial, manufacturing or residential. Races in the city. Where and how the alien population live. Efforts to Americanize and Christianize them.

Government

How is the city governed? Character of the municipal councilmen. Are any supposed to represent the liquor interests? Do any of them represent special interests of any kind? Occupations of aldermen. How many policemen in the city? Are they too many or too few for the work required? What is their attitude towards law enforcement? What was the vote of the different parties at the last election? Analyze the last municipal election vote. What is the attitude of citizens towards the franchise and civic duties generally?

Finance

Valuation of the city. Is increased valuation in business or residential sections? Does it come from new buildings or "boosting" values? City appropriations this year. For education. For highway. For health and sanitation. Tax rate. City debt. Ratio of assessed to real valuation. Taxes paid by six highest taxpayers. Corporations paying taxes. Salaries paid to officials. Methods of bookkeeping and accounting.

Industries

What are the main industries? How many factories employing over ten hands? Minors employed. Are building

laws obeyed as to fire escapes, etc.? Health conditions. Prevailing hours of labor. Trade unions. Is labor strongly organized? Any important strike or strikes in the last three years? Are any firms prominent in betterment work for their employees? Health department. Public conveniences.

Public Utilities

Are water works, gas works and electric light works public or private? What are the water, gas and electric light rates? Growing cheaper or dearer? How many miles of street railway? What fares are charged? Are transfers issued? Are schedules of running time convenient to public? Capitalization of the companies. Is the stock held in or out of the city? Newspapers. Who owns them and who controls them? Attitude of papers to civic reforms? To moral and religious questions?

Schools

How many public schools? Location with respect to convenience of the people. How many officials and teachers? Salaries of officials and range among teachers? How many children in school? High, Grammar, etc.? Girls? Boys? Free public lectures in last year? Care of health in schools. Eyes, teeth, vaccination, etc. Industrial training. Business courses, etc. Playgrounds in connection with schools. Fads in schools. Fire department.

Churches

How many churches? Denominations and their strength? How many present at churches on a fair Sunday? How many communicants? Settlements or institutional churches. Brotherhoods or men's clubs. Sunday-schools. How many members? Males? Females? How many in city not in? Location of churches and schools to cover needs? Comparative growth of Protestant and Catholic element in population? Growth from outside or inside of city. Has church kept

pace with population? Church comity. Young people not in Sunday-schools. Adults not in churches.

Temperance

How many saloons? Employees of and capital invested. Location with regard to public welfare. Amount of saloon license. Proportion of to city. Economic effects in city. What form do the temperance agitations take? Chief problem in combating saloons. Organizations engaged in social reforms. Women's clubs.

Amusements

Playgrounds for the children. Location, equipment, etc. Theatres, moving picture shows, pool rooms, etc. Location, character, etc. Public parks. Public library. Number of books. How used? Accessibility to common people, etc.

Poor Relief

Organizations engaged in the work. Efficiency and economy. The city's method. City farm. Inside and outside relief.

General

Housing conditions. Building laws, etc. The social evil. Widespread or not. Control, etc. Possibilities of beautifying the city.

Suggestions

1. Take up the work immediately, pursue it quietly, but press it steadily to completion. This is a serious business affair; not a pleasure party.

2. Make first-hand, personal investigations. We want our people to know where and how we stand as a city. Be certain of your facts, as the reliability and worth of the investigation will depend upon them.

3. Make your reports as complete as possible, but do not pad them, as it is the purpose of the Federation to publish them.

4. Individuals and clubs are not to issue statements or give the results of their work to the public.

5. All reports are to be submitted first to the Federation, and when published, published under the sanction of the Federation.

6. As divisions of the assigned tasks are completed, send reports at once to the general committee without waiting to finish all of the work to be done. This will enable the general committee to keep in touch with the work being done, and at the same time keep its work of compilation abreast of progress.

7. The general committee will gladly confer with clubs when desired, and make suggestions as to methods, etc.

8. Keep awake, work steadily, don't get "miffed" when you find trouble in your work, be fair in your judgments—in a word, show the spirit of the Master.

The Churchmen's Federation of Lynn, Mass., also agitated the matter of a new city charter, had one drafted and presented it to the city.

Brattleboro Campaign

A campaign in the interest of a better city was inaugurated early in 1911 at a dinner of the Congregational Brotherhood at Brattleboro, Vt., at which the principal speaker, Mr. Frank Dyer, general secretary of the national brotherhood, suggested a movement in behalf of the men and boys of the city. The churches and the Board of Trade had worked together in voting out the saloons, and the Board of Trade had under way a campaign for a "bigger,

busier Brattleboro." It was decided that all of the forces in the city should co-operate in a "Better Brattleboro" movement, and Mr. Dyer remained in the city to inaugurate it. The movement became inter-denominational, non-sectarian and was inclusive of all of the constructive elements of the city. It concerned itself with every phase of community life. The platform adopted by the citizens is as follows:

We believe that a city as well as an individual should have an ideal and that its citizens by continued and united action should resolutely work for the realization of that ideal.

We seek a city in which nothing shall hurt or destroy but in which everything shall bless and build up.

Morals

A city of high private and public morals where every institution and agency that degrades individual or community life is excluded and where boys and girls may grow to strong and true manhood and womanhood.

Education

A city where every citizen shall receive an education which will fit him physically, mentally and morally for the work in life that he is best suited to perform and for the sacred duties of parenthood and citizenship.

Government

A city whose government is strong and beneficent, built on the intelligence, integrity and co-operation of its citizens; free from every taint of corruption, whose officers serve not for private gain but for the public good.

Business

A city of business prosperity where leadership and capital find full opportunity for profitable investment; where business is brotherhood, conducted for the service of the many rather than the profit of the few.

Labor

A city of opportunity for every man and woman to labor under conditions of physical and moral safety; reasonable hours, a living wage as a minimum, and the highest wage that each industry can afford; one where there is the wisest restriction of child labor.

Recreation

A city where adequate facilities are provided and the leisure secured for every man, woman and child to enjoy wholesome recreation and to obtain the most thorough physical development.

Health

A city where the health of the people is carefully safeguarded by public inspection, securing pure food, pure water, proper sanitation and wholesome housing.

Relief

A city where the strong bear the infirmities of the weak, the aged and the sick, and where thoughtful provision is made for those who suffer from the hardships of industrial change or accident.

Social Life

A city where a welcome awaits every visitor and where none shall long remain a stranger within its gates; where there shall be no class spirit, but where all the people shall mingle in friendly interest and association.

Religion

A city where the highest manhood is fostered by faith in God and devotion to man; where the institutions of religion which prompt and accompany the highest civilization are cherished and where the public worship of God with its fruitage of service to man is maintained in spiritual power.

Conscious of our shortcomings, humbled by our obligations, trusting in Almighty God, we dedicate ourselves to labor together to make Brattleboro a city beautiful and righteous, a city of God among men.

These are the definite results of the campaign:

1. Plans were adopted for a community centre for young men and boys, to cost $50,000, and a committee of representative men was appointed to carry out this plan.

2. A "Better Brattleboro Platform" was adopted as an ideal for the community, covering ten phases of community life. About seven hundred men and boys pledged themselves to this community ideal.

3. A permanent "Better Brattleboro League" was organized to carry on the work and to give constant attention to the moral and social needs of the community.

4. It was voted unanimously to close the carriers' window of the post-office on Sunday, giving the post-office employees their Sunday free from toil.

5. The manhood of the community was lifted to a higher level by having the loftiest ideals of individual and community life exalted, and by having religion revealed in the most natural and manly fashion—as something that is related to all life.

6. A new civic consciousness was created by bringing men and boys together from all walks of life to consider things which relate to the common interests of the community life, and by pledging themselves to work for this common interest.

7. A new appreciation of the place of the churches in the community—that the community does not exist for the

churches, but the churches for the community. The fact was emphasized that the power and inspiration for all that is best in community life comes from public worship of God.

8. The campaign revealed a new approach to the manhood of the city. It was proven that there is a basis on which all citizens of the community, irrespective of class, creed, or religious convictions, can come together and work for civic betterment.

The campaign was a modern civic revival. Brattleboro is a representative community. Any community may carry out such a campaign along the same lines.

XIII

ORGANIZED LABOR AND INDUSTRY

IN December of 1908 the Federal Council of the Churches of Christ in America, representing officially thirty-three Protestant denominations, made its notable pronouncement on the subject of industrial justice and social betterment. This declaration has come to be known as the "Social Creed of the Churches," and it has since been affirmed by the governing bodies of most of the churches. Organized labor early expressed its appreciation and pledged co-operation.

The Council created a Commission on the Church and Social Service, instructing it to co-operate with similar church organizations already in operation, to study social conditions and ascertain the essential facts ". . . and in general to afford by its action and utterance an expression of the purpose of the churches of Christ; to recognize the import of present social movements and industrial conditions, and to co-operate in all practical ways to promote in the churches the spirit and practice of social service, and especially to secure a better understanding and a more natural relationship between workingmen and the church."

The pronouncement of the Council relating directly to labor and industry, is, briefly, as follows:

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For the release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

Here is indicated a statesmanlike program in the working out of which the strength and efficiency of the strongest men in the churches are at once requisitioned. All questions and problems that relate to labor and industry peculiarly appeal to men, and the

appeal here is to the earnest, clear-visioned, astute, consecrated men of the brotherhoods throughout the land to co-operate, each group in its own locality, in the translating of the Council's declaration into practical terms.

In nearly all of the denominational men's movements is a particular committee, a commission, or a department which is specializing in Labor and Social Service. Several conduct correspondence courses. Through the Department of the Church, Labor and Immigration, of the Presbyterian Church, which is available to the Presbyterian Brotherhood, pioneer work has been done by Charles Stelzle, its superintendent. In the Methodist Episcopal Church is the Federation for Social Service, which is closely related to The Methodist Brotherhood. The Congregational Brotherhood has its own distinct department of Labor and Social Service with a trained, experienced man in exclusive charge. In still other denominations, notably the Protestant Episcopal and the Northern Baptist, there are carefully chosen committees or commissions, to which is entrusted the responsibility of interpreting the Church to Labor and Labor to the Church. There is also the Commission of the Federal Council, already noted, and the American Institute of Social Service, of which Dr. Josiah Strong is the president.

There are still other agencies which labor for the betterment of industrial conditions but which, while they have church men and women prominent in their directorates, are not related to the church. Notable among these is the American Association for Labor

Legislation, the National Child Labor Committee, the National Civic Federation, the National Consumers' League and the National Women's Trade Union League of America.

The brotherhood that would render intelligent and therefore effective service in this field must at the very outset proceed along educational lines. It should put itself in the way of gaining an appreciation of the problems involved and an understanding of the methods necessary to their solution. Therefore, communication should be had at the beginning with the proper department of the general brotherhood, or with the organization in the denomination which is directing the work. It is not wide of the mark to state that the average man of the church has very little knowledge, if any, of industrial conditions in his own community, and it may also be questioned whether he has more than a very general, and therefore inadequate, idea of the legislation which his own state has passed in the interest of the toilers in mills, factories, shops and mines. Also, the average churchman has been inclined to view the labor union merely as an organization of malcontents whose particular purpose it is to endeavor to "run the business of the employer," to declare strikes, commit acts of violence and to demand higher wages. True, labor unions have been guilty, and flagrantly so, in these respects, but labor is not organized to these ends.

It is advisable for the brotherhood group which purposes engaging in specific service in the interest jointly of the local church and the labor problems of the community, to hold a series of conferences with

employers, or representatives of employers' organizations, and with labor leaders, or representatives of trades assemblies. These conferences should be attended only by those actually interested. General mass meetings should not be held when the purpose is to get workable information. Care should be exercised in selecting the representatives of the two interests from whom authoritative statements are sought.

Let the employer be requested to sketch a brief history of the industry in which he is engaged, noting its salient points with special regard to the economic welfare of his workers. Have him note the general social conditions that obtain. Query him as to the legislation affecting his industry, and ascertain just what has been its effect on the industry; also whether it has made for the bettering of conditions. Find out what strikes there were, their causes and the manner of settlement. Inquire whether the employees are organized, and whether women and children are employed. Endeavor to get a well-rounded setting forth of conditions from the viewpoint of the employer.

At another meeting have in attendance the best available representative of trades unionism. Let him state the general situation from the point of view of the employee. Have him make plain just what his union stands for as a social force. Inquire from him what laws have been passed in the interest of the workmen and whether such laws are enforced. Find out whether his union would be inclined to co-operate in a movement for the general bettering of conditions in the community. Get the attitude of the union towards the saloon, towards the observance of the

Sabbath, and towards the more destructive socialistic element. Ascertain whether the meetings of the union would be open to a delegate from the brotherhood, and whether it would be possible for the union and the brotherhood to meet on a common ground and work together for the good of the neighborhood.

The object of these conferences, which should not be confined to the interviewing of two men only, is of course to arrive at a general understanding of the industrial situation in the community, in order that a practical program of work may be formulated. There is a matchless opportunity for the brotherhood, as the men's organization of the church, to render much-needed service along this line, but nothing can be done until absolutely reliable information has been secured, or until the local industrial situation is understood.

Labor has certain grievances against the church, differing in the various localities. Some of them are unreasonable; others are just. The brotherhood in each community should ascertain what they are and seek to adjust misunderstandings. For instance, it is generally maintained by organized labor that the church uniformly fails to inquire as to the principles involved during times of strikes and other industrial disturbances, and that the influence of the church, in consequence, is rarely exerted. Here is an opportunity for the brotherhood. There are labor disputes in which fundamental ethical principles are involved—such as a living wage, the violation of an agreement, the right of collective bargaining, that of protection from dangerous machinery, etc., and the refusal to

arbitrate. In such cases the brotherhood should have no hesitancy in coming out openly in support of the side which is wronged. Moreover, the brotherhood which would serve the best interests both of the employer and the workman should always advocate and work for the settlement of all disputes by means of conciliation and arbitration.

In many of the trades assemblies, especially in the larger communities, there is an exchange of delegates with the ministerial association, the brotherhood federation, or both. The result has been an interchange of viewpoint that has made for lasting good. In Seattle recently the delegate of the ministerial union to the Central Labor Council brought about the visit of representatives of organized labor to meetings of the brotherhoods of the city. The labor men addressed the men of the church organizations on matters of lively interest to the community. Several strikes were in progress at the time, and these contentions were explained. Some of the themes were: "The Machinists' Strike," "Women and Facts About Working Girls," "How the Garment Workers Keep Happy," "The Church, the Union and the Asiatic," "Socialism, Prophecy and Christianity," "God's View of Organized Labor," "Direct Legislation," "Accomplishments in Sunday Closing," "Achievements in Legislation," "Jesus, Corporations and Co-operations," "The Central Labor Council," and "Strikes Now On."

As a result of these lectures the brotherhood men gained a fair knowledge of the labor union and its principles, and the labor union representatives dis-

covered that they and the men of the churches had a great deal in common.

All of the brotherhoods should see to it that early preparations are made for the observance of Labor Sunday each year by the churches. Suggested programs can be secured weeks in advance from any of the general brotherhoods.

It is possible in most places for organized labor and the organized men of the churches to get together and jointly consider the things that are needed for the welfare of the community. This done, it is not difficult to formulate a plan for co-operative activity.

In one community the brotherhood arrayed itself aggressively against Sunday baseball and general Sabbath desecration. The trades assembly was invited to meet with the brotherhood and consider the matter, with the result that the two organizations united in a movement for Sunday observance which speedily brought an end to the more flagrant violations of the laws. This union of forces accomplished still further good. Grocery clerks and employees in the stores of the community had been obliged to work until as late as 8 and 9 o'clock every evening, and the stores were also kept open two hours every Sunday morning. The brotherhood men visited every housekeeper in the neighborhood and secured pledges from them that no purchase would be made after six o'clock in the evening, and that none would be made on Sunday. This worked to the satisfaction of all concerned.

Brotherhood men could render a service of inestimable value by securing the enforcement of the laws against child labor, and in agitating for the enactment

of legislation which would further protect child life. The evils of child labor are that it is (1) detrimental to health, (2) interferes with education, (3) produces industrial inefficiency, (4) interferes with the normal economic consumption of goods through poverty, (5) lowers the general standard of living in the community, and (6) applies to the industrial market by forcing into competition with standard labor a "debased industrial currency."

Within the past six years improved laws against child labor have been secured by the National Child Labor Committee in thirty-eight states, and no state has yet taken a backward step. However, there are thirty states in which children may work at night, twenty-five states in which they may work in mines, thirty-five states in which they may work over eight hours a day, and ten states in which there is no factory inspection department.

In the report of the Committee on Industrial Conditions made to the convention of the Congregational Brotherhood, the Hon. H. M. Beardsley, the chairman, suggested two distinct propositions, as follows, which were recommended to the consideration of the local brotherhoods:

Under modern conditions many men must toil amid dangerous machinery or in positions of peril on tall structures or in mines. The number maimed or killed each year in the United States exceeds half a million. The laborer should be as far as possible protected from dangerous machinery, and when in perilous positions. The brotherhood, by studying this situation, can help in getting needed laws enacted and in the better enforcement of present laws.

The method of determining damages in favor of those in-

jured or of the heirs of those who are killed is antiquated and unjust. The dangerous character of the work makes the occurrence of accident inevitable. Often damages are not recoverable under the rules of the laws as applied in our courts. Nearly always the laborer or his heirs are poor, and the cost and delay through processes of litigation make the recovery of damages beyond their reach. Besides this there has grown up a system of insurance for the employer. So the one who must pass upon the matter of damages for the particular case is not the employer, but a third person—the insurance company—which handles the matter, largely of necessity on a purely mercenary basis, and fights the claim or settles for a pittance.

There ought to be a system under the law providing for a fund out of which damages can be paid, the payment to be in some manner measured by the needs of the case, and made a tax upon the industry as part of the cost of production.

Here is a great field for discussion by the brotherhood and men of the industrial class—a discussion which will bring friendly feeling and result in united action.

We ought in each town or city to get together with the men of the industrial classes for a joint consideration of the things needed in that town or city for the welfare of the masses, and having found what needs to be done, we should pull for it all together.

XIV

SOCIAL SERVICE

EFFECTIVE social service can best be rendered through a federation of the brotherhoods in each locality, and through intelligent co-operation with social agencies already at work. Social service which has to do with something more than the making of addresses and the adopting of resolutions, involves study and research; an appreciation of the social content of the gospel and the ability and aptitude to give it practical application, together with a realization of the fact that the morals, righteousness and general well-being of a community are assets of the community. Social service, therefore, in one respect is directed against all the influences that undermine these assets and diminish their value, and is operated for all the factors that make for the construction and conservation of the physical, moral, intellectual and religious health of the community.

Comprehended in a social service program are the following problems: Associated charities, public health, co-operation and profit-sharing, housing, immigration and the needs of foreign communities in the cities, poverty, its relief and prevention; child labor and child life; wages and the condition of labor; religious and moral education; international peace, mar-

riage and divorce, municipal ownership and the control of public utilities, organized labor and industry, temperance reform, prison reform, amusements, Sabbath observance, the race problem, arbitration and conciliation, economic relations of women and all such matters that relate to the welfare of society.

One of the most comprehensive and, at the same time, practical programs for social activity by the brotherhoods is that recently formulated by the New York City Laity League for Social Service. In its introduction to the program the League states:

We believe in orderly procedure based on knowledge of facts. We recognize many organizations doing powerful and lasting work in the city in different social lines, and also many heads of city departments who are equally interested and effective. With all such we urge co-operation.

We propose to secure the best obtainable advice as to lines of work and methods of procedure. We recognize the fact that the logical groups to do the work are the men's organizations of the religious bodies. We plan regularly to suggest such lines of work to the local men's groups, to give assistance and aid, and to gather the results of the work for common knowledge and encouragement. We believe in the power of numbers and in simultaneous work by men in different parts of the city. We believe that many local and neighborhood problems can best be solved by the union for concerted action of the laymen of the churches in each section of the city, irrespective of denominational lines. We believe that the work should be definite, concrete and well formulated. We

hold that a few things done are better than many attempted.

The work and methods are outlined as follows:

Amusements

Gather the facts regarding penny arcades, five-cent shows, theatres, gardens, excursion lines, amusement resorts, dance halls or pool rooms in your neighborhood. Learn the laws affecting such places. Co-operate with such organizations as the Society for the Prevention of Crime, and the Committee on Amusements and Vacation Resources of Working Girls. Communicate with city officials and with the Board of Censorship of Moving Pictures. Talk with the proprietors. Present evidence in court if necessary.

Delinquency and the Big Brothers' Movement

Learn of the new probation system, the workings of the Children's Court, and courts handling delinquency of older boys and girls. Discover if boys in your neighborhood are on probation. Agree directly, or through the Big Brothers' office, 1 Madison Avenue, to take one or more such boys for oversight.

Relief of Poverty

There is much overlapping of relief on the part of individuals, settlements, philanthropic societies, churches, etc., with much consequent waste of money and harm to character. Learn what your own organization is doing. Consult with similar organizations near your church and ascertain their field. Co-operate with societies which do regular relief work, such as the Charity Organization Society, the Association for Improving the Condition of the Poor, and the United Hebrew Charities. Try to determine what these are doing for families or individuals and make your assistance of the most permanent kind. Let others know that your organization is assuming the care of needy people.

Larger Use of the Schools

To what extent are the schools in your neighborhood being used evenings, Saturdays or Sundays? Are there few or many places of amusement and instruction outside of the schools? Do you need dancing schools for girls and boys, or mixed, under proper supervision? Are the evening athletic teachers efficient? Are the evening study courses meeting the needs? Does your neighborhood need tubercular outdoor classes? Do the children need the school lunch, such as is now being served at Public School 21, Mott near Spring Street? Are the yards open for mothers and babies during the summer? Correspond with the Board of Education and the Public Education Association.

Child Labor, Sweat-shop Work and the Condition of Working Girls

Learn the law. Get in touch with the Consumers' League. Learn the number and character of tenement house trades. Learn the condition under which such work is done in your neighborhood. Is the law obeyed? Study the street, after school, and night work of boys and girls near you. What are the wages, the hours and the conditions of work of girls employed in shops and factories near you? Are they permanently injuring their health during the adolescent period? Are the wages in stores to which girls from your neighborhood go sufficient for food, room, dress, and other necessary expenses? Careful study of the situation, consultation with experts, and action according to the findings are recommended.

Tenements

Learn the laws. Are there houses near you where the hall gas lights are not lighted day or night? Are there dark bedrooms in any of these tenements? Are there people living illegally in basements? Are the sinks, drains and cellars sanitary? Are the fire escapes kept free? Are the inspectors

efficient and honest? Correspond with the Tenement House Commission regarding violation.

Honest Weights and Measures

Have you heard any complaints about short weights in meat markets, groceries, coal offices, on push carts, by ice men, etc.? The quickest and best way to stop this and to receive full value for money spent, is to write a letter or telephone to the Superintendent of the Bureau of Weights and Measures, City Hall. He will adjust the matter without compromising you if you so desire.

Pure Food and Drugs and Prevention of the Sale of Narcotics

Ask the Health Department to sample and analyze any suspicious products. Report to them if there is any cocaine peddled in your neighborhood or any store where it can be bought.

Clean Streets

It is an important matter for you to see that the streets are swept regularly, the ashes and garbage removed and the streets washed during the warm weather. A careful inspection will reveal this. Are you satisfied with the present form of wagon for ash and garbage removal? Such matters should be taken up directly with the District Superintendent or the Commissioner of the Street Cleaning Department, who is quite ready to co-operate. A public service can also be rendered by assisting the department during the winter in seeing that snow is removed according to contract.

Parks and Playgrounds

An honest effort is being made to furnish the children with the largest amount of playground space, and the Park Department is ready to co-operate with organizations making wise plans. Is there any unused city property in your neighborhood? Are the recreation piers fully used? Are the ap-

proaches well lighted? Do you need streets set aside for the play of children? Do you understand the needs of the congested districts on the East and West sides of the city? Are the bridges properly equipped with benches for mothers and children? Are the large parks wisely used by the greatest number? A careful study of these matters, with conclusions drawn from the facts, may well be presented to the Commissioner of the Board of Estimate or to the newspapers. Grants are more readily made when estimates are made as economically as possible.

Louisville Federation

The men's organizations of all of the Protestant churches of Louisville, Ky., effected amalgamation about one year ago with the following objectives: The removal of poverty, the improved housing of the people, civic improvement, discontinuance of child labor, and "such other work of a similar kind as can be done and should be done in the name of Jesus Christ." Its general plan of operations is indicated in the following extracts from its constitution:

All men over 16 years of age who are members of the Evangelical churches of Louisville may be members of the Federation.

The management shall be vested in a Central Committee composed of one delegate from each church having enrolled in full membership 100 men or less, and one additional delegate for each additional 100 or fraction thereof.

The Central Committee shall organize itself by the election of officers and the appointment of committees for carrying out the purpose of the Federation. The President or any ten members of the Central Committee shall have power to call together the Federation by giving ten days' notice in writing to the churches and through the daily press.

The Standing Committees shall be Executive, Religious Work, Labor, Playgrounds, Settlements and Juvenile Court Work; Education, Civic Improvement, Finance.

The Executive Committee shall be composed of the officers of the Central Committee and the chairmen of the Standing Committees. This committee shall have general supervision of the work of the Federation. It shall name the members of the other standing committees, except the chairmen of said committees. It shall seek to co-operate with bodies organized for work similar to that undertaken by the Federation, so as to prevent duplication of effort.

The Committee on Religious Work shall encourage Bible study, particularly through the Adult Bible Class Movement; encourage the work of the Young Men's Christian Association and the Laymen's Missionary Movement. It shall seek to present plans whereby the work of the laymen in each church may be made more efficient, such as through the organization of brotherhoods and men's clubs.

The Committee on Labor shall investigate conditions of labor and make recommendations with a view to the amelioration and prevention of child labor. It shall also investigate with the view to ameliorate the conditions of labor of women and girls. It shall seek to make organized Christianity helpful to the laboring man, and to emphasize the brotherhood of man.

The Committee on Playgrounds, Settlements and Juvenile Court Work shall encourage the placing of playgrounds and parks, particularly in the densely populated districts of the city. It shall seek to improve the housing and home conditions of the people. It shall seek to encourage the establishment of settlements where needed and co-operate with those already existing for the social improvement of the people. It shall seek to be of service in Juvenile Court Work.

The Committee on Education shall study the needs and conditions of the public school, looking into questions of sanitation, efficiency, the use of the public school building for civic gatherings and lectures for the people. It shall seek to make the public school a power for moral as well as intel-

lectual improvement. It shall suggest to our members articles and literature on Social Service work.

The Committee on Civic Improvement shall strive for social purity by fighting the social evil; it shall co-operate with the civic authorities to secure law enforcement, and shall in a non-partisan way encourage desirable legislation. It shall endeavor to correct the evils of the billboard, the dance hall, the saloon, low-class theatricals and other agencies having a demoralizing effect. It may investigate and report on the records of political candidates without endorsing either candidates or political parties.

The Committee on Finance shall plan for and secure such funds as may be needed for the work of the Federation.

The regular meetings of the Central Committee shall be held on the second Friday of October, January and April.

IV

JUST WHAT TO DO

I. A Summary of Brotherhood Work

II. Wide Range of Chapter Activities

1. General Religious Work
2. Fraternal
3. Missionary
4. Educational
5. Local Church
6. Social Progress
7. Work with Boys
8. The Brotherhood Chapter

III. The British Expression of Brotherhood

I

A SUMMARY OF BROTHERHOOD WORK

SET forth with telegraphic brevity is the following record of work actually done by one or more of the chapters of one denominational movement. This record is by no means complete, nor has the particular service noted been confined to the brotherhood which reports it. It is given here because of its suggestive value.

Aided in settlement work.
Improved tenement conditions.
Aided in the city night schools.
Provided lecture courses.
Had a brotherhood baseball team.
Led men into church membership.
Paid off the church's building debt.
Made the church attractive to men.
Educated a young man for the ministry.
Organized new churches in the presbytery.
Stressed spiritual culture and the prayer life.
Took active part in Inter-church Federation.
Prepared and served a supper to the whole church.
Promoted Bible study among college fraternities.
Paid hospital and doctors' bills of needy members.
Conducted the mid-week prayer-meeting once a month.
Did religious work in neighboring foreign settlements.
Co-operated with the Young Men's Christian Association.
Helped to relieve and prevent habitual drunkenness.

Took an active part in a moral cleansing of the town.

Supplied a vacant pulpit until a pastor could be employed.

Published and distributed copies of the pastor's sermons.

Had health lectures by local physicians and specialists.

Appointed advisory committees to work with the pastor.

Invited state officers to lecture on their work at the Capitol.

Asked individual boys occasionally to attend the men's meetings.

One brotherhood reached directly in its influence 1,100 men.

Studied poverty conditions and worked with charity organizations.

Kept card index records of members and their attendance.

Printed and circulated weekly a blotter advertising the services.

Appointed committee to secure work for unemployed members.

Considered plans for the solution of the problems of vagrancy.

Kept a committee of men at the church door to welcome attendants.

Gave monthly illustrated lecture on practical problems of religious life.

Held monthly social meetings for the playing of wholesome games.

Promoted the plans of the playground enterprises for children.

Advertised in newspapers and otherwise all of the church services.

Endorsed and promoted the Men and Religion Forward Movement.

Employed a men's evangelist and held a series of meetings for men.

Furnished prepared men for Sunday-school teachers and church officers.

Many brotherhoods have Big Brother departments of work for boys.

Instituted a campaign against short weighing and false measures in stores.

Gave cordial co-operation to the Laymen's Missionary Movement.

One Sunday evening service a month was in charge of the brotherhood.

Started a campaign which doubled the missionary offerings of the church.

Collected 25 cents a month dues, and thus provided for all financial needs.

Assisted in enforcing the pure food laws, especially those against bad milk.

Has two Bible classes, one for the older and another for the younger men.

Found that Bible class gives life to the brotherhood organization.

Embraced in its membership an Ushers' Society and a Men's Prayer Circle.

Sick members were looked after by the Committee on Visitation of the Sick.

Erected a brotherhood club house, placing privileges at $2 per year; for boys, $1.

Showed intelligent sympathy with all righteous contentions of labor unions.

Established a Strangers' Bureau for looking after migrating Presbyterian men.

Opposed the vicious amusement places and vile picture shows of the neighborhood.

Affiliated with other local brotherhoods in interdenominational work for civic morals.

Signed pledges to pray definitely and regularly for the conversion of individuals.

Issued annual handbook, with constitution, programs, committees and names of members.

Pledged members to make three or more calls each month on designated church families.

Provided a Sunday-school teacher-training class.

Assisted in popular education about the prevention of disease, particularly tuberculosis.

Proposed an annual offering of five dollars per member as the minimum for foreign missions.

Instituted investigations on condition of employed women and children in the community.

Promoted attendance on all Sunday evening services.

Saw that every man who attended the church services receives a genuinely manly welcome.

Developed among the men a sense of personal responsibility for church growth and usefulness.

Brotherhood members lunched together downtown once a week, using the time for conference.

Held weekly luncheon meetings of the Executive Committee to consider brotherhood work.

Made special effort to reach young men in local medical colleges and other institutions of learning.

Published a time-pledge card committing men to give a definite amount of time to church work.

Erected a brotherhood home in small town, equipping it on the order of the Y. M. C. A.; dues, $3 a year.

"Tackled the boy problem" by erecting an $18,000 gymnasium in a town where there is no Y. M. C. A.

Talked up the wearing of the brotherhood button until the members were proud to be "badged believers."

Co-operated in an interdenominational laymen's council for evangelistic work and for the general weal of the city.

Brotherhoods in small towns, with the men's Bible class as a nucleus, found interdenominational meetings a blessing.

Divided the parish into districts with an organization in the brotherhood to look after the men and boys in each district.

Appointed a committee to gather the church's offering to foreign missions following the Laymen's Missionary Campaign.

"Our brotherhood has initiated every new movement that has lately taken place to improve and strengthen our local church."

Printed and used the souvenir postal picture of the church building to advertise church service among travelling men at local hotels.

Worked for a pipe organ and a new parsonage, took care

of the church's property, and constituted the pastor's aid society.

Inaugurated a campaign among city brotherhoods to prevent the sending of young boy messengers to places of doubtful moral character.

Had occasional home-talent after-dinner programs with brief talks by many members on such themes as Friendship, Loyalty and Benevolence.

Observed the two weeks of prayer for men appointed for the brotherhoods during the year—that of last November in conjunction with the Y. M. C. A., and that of last April, designated as the regular brotherhood week.

II

WIDE RANGE OF CHAPTER ACTIVITIES

A "TABLOID" classification of the work of the local brotherhoods and clubs reveals a striking variety of genuinely manly service. Let the following tabulation of the "jobs" that are indicated and that have been undertaken by local groups of all of the general movements of men serve as an answer to the question that is so lightly put, "What Can the Brotherhood Do in Our Church?" Here, then, is the nearest approach to "canned goods" which the brotherhoods have, and these are of local manufacture:

General Religious Work

Organize a brotherhood Bible class.
Organize teacher-training classes.
Establish Sunday-morning breakfast clubs.
Conduct group meetings for prayer, testimony and conference.
Resolve to speak to at least one man every day on religious matters.
Hold open-air evangelistic services.
Co-operate with city missions in rescue work.
Conduct meetings in shops, mills and factories.
Hold services in unchurched sections of the city.
Join in the summer gospel-tent campaign.
Establish and maintain chapels and mission Sunday-schools.
Conduct Sunday evening church service once a month.

Conduct business men's noonday meetings downtown.

Visit prisons, hospitals, almshouses and other institutions.

Hold neighborhood prayer and experience meetings.

Organize and conduct a personal workers' training class.

Have a "Secret Service" group in each chapter.

Arrange for appropriate observance of the Week of Prayer for Men.

Gather together a band for prayer to meet with the pastor before each service.

Establish noonday Bible classes in shops, stores, mills and factories.

Promote and assist general evangelistic campaigns.

Engage in cottage prayer-meetings.

Organize and conduct a continuous man to man evangelistic work.

Fraternal

Discover and report cases of sickness; visit the sick.

Give temporary relief to poor and distressed.

Especially, give friendly counsel to the unfortunate.

Give special attention to newcomers and strangers in the community.

Co-operate with local fraternal orders in relief work.

Keep helpfully close to men who are trying to break with bad habits and evil environments.

Help men to find lodgings, friends, work and better positions.

Work out and inaugurate practical plans for fraternalizing the church.

Make masculine comradeship and good fellowship prominent at all times.

Render legal aid to men in trouble.

Make the church a place where its members may look for help and friendship in times of sickness, distress, bereavement and misfortune.

Help to bring the church up to the place where it will offer to the artisan, mechanic and laboring man better privileges than those he seeks in his fraternal order.

Honor deceased members by floral offerings and hold memorial services.

Maintain a mutual benefit fund for sickness, disability and death.

Be a Big Brother to all societies and movements in the church, and all outside that are worthy of your attention.

Missionary

Organize an energetic Missionary Committee.

Encourage systematic giving and tithing.

Support a physician, missionary or native worker in the field.

Build a church in the mission field.

Co-operate with the Laymen's Missionary Movement in carrying out its plans.

Personally recommend strong missionary books to individuals.

Collect a missionary library.

Help your church to adopt its apportionment.

Inaugurate and carry through an every member canvass.

See that your church adopts the best methods of missionary finance.

Systematically educate men concerning the missionary propaganda.

Ask the pastor to preach missionary sermons.

See that the men of your church attend missionary conventions.

Help to develop prayer for missions.

Organize a mission study class.

Cultivate an intelligent and active allegiance to the established missionary agencies of your church.

Educational

Promote educational and entertainment courses.

Arrange for educational lectures on religious themes.

Devote time to study of Bible characters.

Personally circulate up-to-date literature on church, Sunday-school, brotherhood, social and religious work.

Organize Social Problem Group,* through which your men may become informed concerning such subjects as

Child Labor.
Women in Industry.
Wealth and Capital.
Organized Labor.
Housing.
Civic Corruption.
Public Utilities.
Socialism.
Immigration.
Foreign Relations.
Race Problems.
Prison Reform.
Intemperance.
Marriage and Divorce.
Social Purity.
Home Missions.
Foreign Missions.
Denominational Boards.
Universal Peace.
Pure Food.

Organize a Personal Problem Group or a Class in Studies in Best Living.

Conduct debates and discussions on live local topics.

Keep your men posted by securing their subscription to the brotherhood magazine and at least one church periodical.

Ask your minister to preach on topics of special interest to the men of the church.

*Most of the brotherhoods have recommended the course of studies offered by the American Institute of Social Service, Bible House, Astor Place, New York City. They are comprehensive, thorough and concise, and, from the Christian viewpoint, scholarly, but popular, and available to every man. They are edited by an interdenominational committee. The National Reform Bureau, Washington, D. C., also suggests subjects for study.

Have living books briefly reviewed before the brotherhood.

Secure soldiers, travellers, scientists, old residenters, engineers, specialists, to give lectures before the men.

Organize a group of young men to study for a few weeks the problem of choosing a vocation, a life career.

Organize a health and happiness club for men.

Have a Secretary of Good Literature to secure and distribute leaflets and pamphlets and to direct attention to new publications that should interest the brotherhood men.

Local Church

Print weekly bulletin.

Usher at church service.

Do "scout" duty for pastor.

Brace up the mid-week prayer meeting.

Give personal labor to repair or improve the church building.

Lay out in districts of six or eight blocks each, the territory of the congregation a mile in diameter with the church as a centre. Appoint a leader for each district and have the brotherhood members canvass the districts to get men who have no church home to join the brotherhood.

Appoint a Press Committee, the duties of which shall be to report all interesting matters of the church and chapter to the local newspaper and the denominational organ.

Conduct classes in English language, customs and citizenship among immigrants.

Establish a scholarship in a college of your denomination for the benefit of young men of limited means.

Assume responsibility for the financial support of the church.

Be friends, comrades, co-operators with the pastor.

Conduct night classes for men and boys.

Take a religious census of the community.

Organize and manage a "Newcomers' Bureau."

Dignify the church services by a large attendance of men.

Organize a local federation of brotherhoods and clubs.

Join in non-sectarian movements for the common weal.

Urge and assist in organizing brotherhoods, boys' clubs and men's Bible classes in other churches.

Utilize the Sunday-school enrollment to reach parents who are not members of any church or congregation.

Print the best sermons of the pastor and the special addresses delivered at chapter meetings and dinners.

Actively co-operate with the Sunday-school superintendent and other officers of the church.

Increase church attendance by invitation and advertisement.

Visit hotels, boarding and lodging houses, and invite men to attend church.

Get men who are on the church "side lines" into the game.

Organize the church on some comprehensive business plan, so that the power of the manhood of the church may be employed to the greatest advantage.

Visit and aid some weaker church or Sunday-school.

Advertise in attractive and modern ways the church and its services.

Keep church statistics as to attendance, etc.

Attract men into the church by showing them that the church has a program for efficient work under intelligent leadership.

Quicken the zeal of the newcomer and involve him by giving him a part to do suited to his taste and ability.

Plan an everyday and broader use of the church and its equipment.

Keep inviting men to church.

See that business principles are adopted in church management.

By definite methods win men to church membership.

Inspire devotion and loyalty to your church.

Furnish substitute teachers for the Sunday-school.

Social Progress

Crusade against the saloon; co-operate with Anti-Saloon League and your denominational temperance agencies.

Have public schools used as social centres.

Have club rooms in the church, open all week.
Hold civic revivals.
Co-operate with Labor Unions, where feasible.
Conduct a survey of your city.
Invite public officials to address the brotherhood.
During a political campaign secure a representative of each party to state "his side."
Co-operate with social settlements and associated charities.
Affiliate with clubs and brotherhoods of other denominations.
Help in a definite way to enforce the laws, such as
- Child Labor.
- Against unseemly billboards, posters, etc.
- Against gambling devices.
- Against improper picture shows and other immoral amusements.
- For Sunday observance.

Organize opposition to vicious legislation.
Co-operate with Social Service Department of the Y. M. C. A.
Cultivate intelligence and sentiment for
- Playgrounds and public parks.
- Sanitation.
- Clean streets.
- Pure milk.
- Public health.
- Public safety.
- Better working and living conditions.
- Model tenements.
- Sane Fourth of July.
- Civic pride.

Know your town or city, its problems and politics.
Endeavor to understand and aid foreigners.
Organize practical reform movements for the suppression of
- Gambling.
- Cigarette smoking by minors.
- Improper traffic in injurious drugs.
- Sale of adulterated foods.
- Harmful literature.

White-slave traffic and social evil.
Intemperance.
False weights and measures.

Maintain free bed in hospital.

Encourage public officials to perform their duties
By letters,
By proffered assistance,
By assurances of moral support.

Conduct a men's forum for the study of social and civic problems of the day.

Circulate petitions relating to bills pending in local council or the legislature.

Do not hesitate to recommend and support a worthy man for an elective or appointive political office.

Make your church neighbor to the community.

Work out a feasible plan for bettering local conditions—social, civic and industrial.

Decline to make any purchases except those that are absolutely necessary on the Sabbath day; also endeavor to make all purchases before six o'clock on week days.

Investigate local political methods, study the opposition, and inaugurate a campaign to put and keep better men in office.

Where possible, elect fraternal delegates to the local Trades' Assembly.

Keep in touch with the activities of the city aldermen or councilmen.

Employ a secretary to keep the brotherhood informed as to all legislation proposed at the State Capital.

With men's organizations of other denominations, and with non-sectarian neighborhood groups of men, form a common ground and a practical platform upon which all right-thinking men may stand together and work for everything that is right and against everything that is wrong in the community or city.

Work with Boys

Organize a committee on boys' work.

Supply boys' classes in the Sunday-school with men teachers.

Provide boys with club rooms and gymnasium in church and employ gymnasium director.

Organize a junior brotherhood, boys' club, troop of Boy Scouts, castle of Knights of the Holy Grail, Boys' Brigade, Knights of King Arthur or some other society that grips the boy.

Institute first aid to injured class for boys.

Study text-books that deal with the practical side of work with boys.

Secure physicians to talk to boys on health and body building.

Conduct a summer camp.

Organize baseball, tennis and other athletic teams.

Take groups on exploration tours of factories, mills, etc.

Join the Big Brothers' Movement and push it.

Interest and educate boys in missions teaching them to give.

Organize a boys' choir, orchestra or band.

Take boys on "hiking" trips and scientific tours.

Invite the boys to the men's banquet occasionally; frequently give them a banquet.

Encourage boys to cultivate vacant lots.

Read, play, work, travel, talk and walk with boys.

Bring boys to the brotherhood convention.

See that your boys' organization is registered in the Boys' Department of your denominational men's movement.

The Brotherhood Chapter

Explain and advertise the brotherhood, its purpose and methods, and endeavor to interest men who heretofore have found little to attract or occupy them in the church.

Advertise the church so it can be found by visitors to your city.

Welcome visitors to the brotherhood meetings.

Endeavor to enroll every man who can help or be helped by the brotherhood.

Help to care for the country church or the mission church that needs help.

Keep helpfully in touch with all the members.

Arrange installation and initiation ceremonies.

Know your own denomination; study church history.

Organize a club for parliamentary practice.

Get up entertaining programs—such as mock trials, farces, minstrels, barbecues, symposiums, "stags" and ladies' night.

Have at least an annual banquet for all the men of the church and community.

Promote men's home dinners, to which non-churchmen of the neighborhood are invited.

Encourage volunteer preaching upon the part of laymen who have the ability.

Discover new men and harness them to the work of the kingdom.

Encourage men to go to conventions and conferences. Help to pay their way.

Have a meeting for fathers about boys.

Hold downtown noon-day luncheons for social and church interests.

Systematically follow the migrating member.

Keep general brotherhood headquarters informed as to change of officers.

Send information of general interest for publication in the brotherhood magazine.

By all means see that your men whom you want to be intelligent, enthusiastic and active are subscribers to the brotherhood magazine.

Get men to wear the brotherhood button.

Issue membership cards to members and transfer cards to other chapters.

Have a framed charter certificate on the wall of the meeting place.

Hold occasional union meetings with men of other denominations.

Secure labor leaders to address the brotherhood; get the point of view of the labor union man; it's worth while.

III

THE BRITISH EXPRESSION OF BROTHERHOOD

NEARLY three-quarters of a million men are banded together in the various brotherhoods of Great Britain. The aim is for a round million of members. The pioneer movement, known generally as the "P. S. A." (Pleasant Sunday Afternoon), started in 1875 following the visit to Great Britain of Moody and Sankey. Out of it has grown the present kingdom-wide brotherhood movement, which is federated in the National Council of British Brotherhoods. The movement has organized expression in the Anglican and all the Non-Conformist communions, not alone in England, but in Ireland, Scotland and Wales. It has long since passed the experimental stage.

The criticism of the brotherhood movement in the United States is that it has not yet "found itself"; also that it has "many officers, but no great personality." In Great Britain some of the most prominent men in Parliament are actively identified with the brotherhoods, and the fact that the men's organizations have closely related themselves to the British Labor Movement and to the general societies for social service, has brought into their fellowship the leaders

in the great social and economic movements of the day. The brotherhood in England is viewed as a great masculine expression of the national life.

The spirit of the British brotherhoods may be said to be indicated in what is known as the "Brotherhood Hymn," which leads a collection of men's songs issued by the National Council. It was written by Ebenezer Elliott, the son of an iron founder, and is sung to a martial air. Some of its lines are:

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords but nations!
Not thrones and crowns but men!

Shall crime bring crime forever;
Strength aiding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
No! say Thy mountains; No! Thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs.
God save the people!

The brotherhoods are great amalgamations of the working forces of Great Britain—all inspired with the broadly evangelistic spirit. They not only hold immense Sunday afternoon mass meetings, attended by hundreds of thousands of men, but they operate through various auxiliary groups, guilds, institutes, fraternities and similar organizations during the week. They embody the social consciousness of the time, and seek to give expression to the ideals of religion through

service of the common man, whose needs they understand and appreciate—because they are largely their own—and worship of God.

The Sunday afternoon meetings, of which there are as many as 250 in London alone and at some of which the attendance is as great as 2,000 persons, are not made the occasion for another preaching service. Great preachers, statesmen, politicians, labor leaders and public men generally are secured for addresses on topics of live interest to the men. Such subjects as child labor, old-age pensions, temperance, housing, conditions of labor and general social themes are presented largely from the viewpoint of the gospel, and application sought in the terms of to-day. Interest in these problems is far greater among the working people of Great Britain than among the same people in the United States.

The meetings are characterized as "broadly evangelistic, yet always social." In them laymen are developed who can both speak and preach, which largely accounts for the fact that there are 50,000 lay preachers in Great Britain. They are from every station in life, the large majority of them from the ranks of the workers. Of the two score labor leaders who are in Parliament it is stated that nearly all of them received their training as public speakers in the church, and that many of them are lay preachers, given to exercise their calling as such in chapels, missions and at street-corners and other open-air places of public assembly.

The objects of the brotherhoods in Great Britain are practically the same as those in the United States:

To lead men and women into the kingdom of God; to unite men in brotherhoods of mutual helpfulness; to win the masses of the people for Jesus Christ. The difference is in method.

The British brotherhoods have carried the movement to industrial centres on the Continent. Mr. William Ward, president of the National Council of P. S. A. Brotherhoods, who conducted the mission of the brotherhoods to Belgium, stated upon his return a few months ago that the workingmen of Europe, like those of England, are ready to receive the gospel of Christ and to welcome it when it is presented to them in terms which they can understand.

In Brussels, a stronghold of Socialism and of a radical trades-unionism, the brotherhood emissaries were welcomed by "the general-manager of the greatest working-class organization in the country," and one of the leaders of the "common people" gladly acted as interpreter. Until the Sunday morning, less than a year ago, when the brotherhood men arrived, no service ever had been held on the premises, and the audience, at first critical and perplexed, became keenly interested and then enthusiastic. Some fifty artisans were present from Paris, and took the news of the memorable meeting back to their associates.

At Charleroi, the centre of the coal and iron industry of Belgium, and a citadel of Socialism, the brotherhood representatives were met at the station by a dense throng of people coming from every Protestant religious communion, and every trade organization in the entire district. At the great meeting

which followed, and which was held in the Bourse, the Belgium workingmen were so captivated by the singing of "Stand up, Stand up for Jesus" that they insisted on an encore. At Lille the experience of Charleroi was duplicated.

Identified with the British brotherhoods are "institutes for Social Fellowship" which meet usually in buildings separate from the church. They supply various recreations, such as reading rooms, gymnasiums, study circles, games, debating and literary groups, etc. There are also refreshment counters where food is served at a little more than cost price. Much of the work which is done in the United States by lodges, and church and community clubs is conducted by the Social Fellowship sections of the British brotherhoods. They also maintain benevolent and thrift clubs, labor exchanges, circulating libraries, and provide for the visitation of the sick and the care of convalescents.

Brotherhood meetings are widely advertised. A brotherhood which was started in a community of 17,000 people used 35,000 handbills to advertise its opening meeting.

Prominent in the work of the British brotherhoods is the Hon. Arthur Henderson, M.P., until recently the chairman of the Labor Party of the House of Commons. He is the vice-president of the National Council of British Brotherhoods. Another leader is Sir Robert W. Perks, a Wesleyan, who has projected "a Methodist Brotherhood to girdle the globe."

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